. 43 NO. 12 Lessons for March DECEMBER 1956

REPRESENTATIVES OF RELIEF SOCIETIES OF THE NATIONS

ASSEMBLY IN TABERNACLE FOR DEDICATORY SERVICE, OCTOBER 3, 1956

Thy Blessing On This House, Dear Lord

DEDICATORY ANTHEM

Words by Alberta H. Christensen
Music by Florence J. Madsen
Members, General Board of Relief Society

Thy blessing on this house, dear Lord,
And bless the earth on which it stands;
For here is a witness to our faith in thee,
A testament of willing hands; a dream—
A cherished dream come true.

Let thy protecting spirit arm its sturdy walls,
Defending them from harm.
Beneath its sheltering roof
O let there be peace as proof
That harmony and love abide within—
That love and harmony abide within.
For Jesus said,
"Ye shall do the work
Which ye see me do."

Help us, Lord, to ever keep,
Thy great command to "feed my sheep,"
That angels shall companion us
Who serve thee in thy holy cause,
And truth and knowledge ever flow
In promised blessings on our heads.

O let thy spirit ever be
With those who build this house to thee,
That all may grow in faith and love
And glorify thy holy name,
Thy holy name, O Lord!

COLOR PHOTOGRAPHY

William Beal: Assembly in Tabernacle and Interiors of The Relief Society Building

J. M. Heslop: Cover—The Relief Society Building

Ray G. Jones: Representatives of Relief Societies of Nations, and First Presidency in Front of Plaque.

Cover Design by Evan Jensen

THE RELIEF SOCIETY MAGAZINE

Monthly Publication of the Relief Society of The Church of Jesus Christ of Latter-day Saints

RELIEF SOCIETY GENERAL BOARD

Belle S. Spafford - - - - - - - - - - President
Marianne C. Sharp - - - - - - - - First Counselor
Velma N. Simonsen - - - - - - Second Counselor
Margaret C. Pickering - - - - - Secretary-Treasurer

Anna B. Hart, Edith S. Elliott, Florence J. Madsen, Leone G. Layton, Blanche B. Stoddard, Evon W. Peterson, Louise W. Madsen, Aleine M. Young, Josie B. Bay, Christine H. Robinson, Alberta H. Christensen, Mildred B. Eyring, Helen W. Anderson, Gladys S. Boyer, Charlotte A. Larsen, Edith P. Backman, Winnifred S. Manwaring, Elna P. Haymond, Annie M. Ellsworth, Mary R. Young

RELIEF SOCIETY MAGAZINE

Editor - - - - - - - - - - - - Marianne C. Sharp
Associate Editor - - - - - - - - - - Vesta P. Crawford
Assistant to the Editor - - - - - - - - - June Nielsen
General Manager - - - - - - - - - - - - Belle S. Spafford

Vol. 43 DECEMBER 1956 No. 12

Contents

SPECIAL FEATURES

Dedicatory Service
Dedicatory Anthem: "Thy Blessing on This House, Dear Lord" ..... Words by Alberta H. Christensen 785
Program 787
Dedicatory Prayer ..... David O. McKay 788
Introductory Remarks ..... Belle S. Spafford 790
Invocation ..... Mark E. Petersen 791
Report of Relief Society Building Activities ..... Marianne C. Sharp 792
We Built As One ..... Belle S. Spafford 799
Motherhood ..... J. Reuben Clark, Jr. 802
An Enduring Tribute to Visiting Teachers ..... Stephen L Richards 803
Women's Influence and Responsibility ..... David O. McKay 805
Benediction ..... Joseph Fielding Smith 808
Annual General Relief Society Conference—1956 ..... Margaret C. Pickering 812
Loving, United Effort Availeth Much ..... Velma N. Simonsen 814
Dedication Hymn: "Lord, We Dedicate This House to Thee" ..... Words by Alberta H. Christensen 864
Beauty Is More Than Skin Deep — Beauty That Lasts Forever 827

FICTION

The Loan ..... Hazel K. Todd 828

GENERAL FEATURES

Editorial: A Dedicated Home for Relief Society ..... Marianne C. Sharp 817
The One Hundred Twenty-Seventh Semi-Annual Church Conference ..... Vesta P. Crawford 818
Birthday Congratulations 834
From Near and Far 835
Woman's Sphere ..... Ramona W. Cannon 836

FEATURES FOR THE HOME

A Christmas Decoration for Relief Society Social or Program ..... Inez R. Allen 833
Christmas Dinner Decoration at Home ..... Inez R. Allen 834

LESSON DEPARTMENT FOR MARCH

Theology: Prophecies Concerning the Jews, Gentiles, and Lamanites in the Latter Days ..... Leland H. Monson 837
Visiting Teacher Messages: "We Have a Labor to Perform in This Tabernacle of Clay" ..... Leone O. Jacobs 842
Work Meeting: Desserts ..... Rhea H. Gardner 843
Literature: Romeo and Juliet ..... Briant S. Jacobs 845
Social Science: "Unto the Least of These" ..... John Farr Larson 851

POETRY

Octave ..... Dorothy J. Roberts 858

COPIES OF DECEMBER ISSUE AVAILABLE

Single copies of this issue of the **Magazine** are available for twenty-five cents each, postpaid. Orders may be sent to **The Relief Society Magazine,** 76 North Main St., Salt Lake City 16, Utah.

PUBLISHED MONTHLY BY THE GENERAL BOARD OF RELIEF SOCIETY

Editorial and Business Offices: 76 North Main, Salt Lake City 16, Utah, Phone EMpire 4-2511; Subscriptions 246; Editorial Dept. 245. Subscription Price: $1.50 a year; foreign, $2.00 a year; payable in advance. The **Magazine** is not sent after subscription expires. No back numbers can be supplied. Renew promptly so that no copies will be missed. Report change of address at once, giving old and new address.

Entered as second-class matter February 18, 1914, at the Post Office, Salt Lake City, Utah, under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 8, 1917, authorized June 29, 1918. Manuscripts will not be returned unless return postage is enclosed. Rejected manuscripts will be retained for six months only. The **Magazine** is not responsible for unsolicited manuscripts.

Dedicatory Service Relief Society Building

2:00 - 4:00 P.M. ..... *Tabernacle*

(For Relief Society Members and Public)

President David O. McKay, Presiding

Music ..... *Singing Mothers*

"Home, Sweet Home"

Combined Chorus of Singing Mothers from: Bear River, Ben Lomond, East Ogden, Farr West, Lake View, Lorin Farr, Malad, Mount Ogden, North Box Elder, North Weber, Ogden, Riverdale, South Bear River, South Box Elder, South Ogden, Summit, Weber, and South Carolina Stakes.

Assembling of Representatives of Nations .....

Invocation ..... *Elder Mark E. Petersen*

Music: "If Ye Love Me, Keep My Commandments"
..... *by Florence J. Madsen*

Report of Relief Society Building Activities .....
..... *Counselor Marianne C. Sharp*

Address ..... *President Belle S. Spafford*

Music ..... *Singing Mothers*

"Thy Blessing on This House, Dear Lord"
Music by Florence J. Madsen
Words by Alberta H. Christensen

Address ..... *President J. Reuben Clark, Jr.*

Address ..... *President Stephen L Richards*

Address ..... *President David O. McKay*

Singing ..... *Congregation*

"We Thank Thee, O God, for a Prophet"

Dedicatory Prayer ..... *President David O. McKay*

(From The Relief Society Building)

Singing ..... *Congregation*

"The Spirit of God"

Benediction ..... *President Joseph Fielding Smith*

Music Directed by Florence J. Madsen
Elder Alexander Schreiner at the Organ

Dedicatory Prayer of the Relief Society Building

President David O. McKay

Presented in The Relief Society Building, Salt Lake City, October 3, 1956

OUR Heavenly and Eternal Father, the Giver of all Good, the Bestower of all Blessings, "Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven."

We are grateful that thou hast revealed Thyself again to the children of men in this age of the world; that to the Prophet Joseph Smith thou didst appear as a Personal Being, and authoritatively introduced Jesus The Christ, saying "This is my Beloved Son, Hear Him." For this, one of the greatest Revelations of all Time, in behalf of thy sincere children everywhere, we express deep gratitude.

We are grateful that through the bestowal of the Holy Priesthood, Thou didst authorize men to represent Thee on earth; that by that divine authority the Church of Jesus Christ of Latter-day Saints was organized as when Christ was on the earth with Apostles, Prophets, Pastors, Teachers, Evangelists, etc., "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

"Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

More potent for the good and happiness of the Church members than we realize are the Priesthood Quorums for the men, and the Auxiliary organizations for the women. These Thou hast placed in the Church for mutual service. In serving one another, we serve our Lord and Savior, who himself hath said: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

On this memorable occasion, we praise thy name for the organization of the Relief Society of The Church of Jesus Christ of Latter-day Saints, for the thousands of loyal, faithful, beautiful women who compose its membership. Their devotion to duty is never-ending; their loyalty to Thee and to Thy Priesthood unquestioned; their administrations to the sick and to the needy, untiring; their sympathetic, gentle services give hope to the dying, comfort and faith to the bereaved.

O Father, bless these, thy choice, beloved Handmaidens! We ask especially for thy divine guidance to continue to attend President Belle S. Spafford in her great responsibilities, not only in the Church but in the Nation. Likewise bless her able, efficient Counselors, Sister Marianne C. Sharp, and Sister Velma N. Simonsen, and each and every Board Member, and their successors throughout the coming years.

Bless also the Stake and Ward Presidents of Relief Societies throughout

the Church, including those in the Missions and Branches. We thank Thee for their faith and service. Wilt thou sustain them while they continue in their work of administering to the sick and to the afflicted and in bringing light and wisdom to the women of the Church.

To make more effective their service to the needy and suffering to those in the Church and in the World, the Relief Society has erected with the aid of the Church membership this beautiful Relief Society home in which the Presidency and members of the General Board may function more effectively in instructing, guiding, and rendering helpful aid to the Stakes, Wards, and Missionary Branches wherever organized.

To aid in the erection of this edifice, in its utility and beauty, contributions have come from individuals and groups in Nations throughout the world wherever the Church is organized.

For their generosity, self-sacrifice and love of a glorious Cause, O Lord, bless the givers fourfold.

And now, representing them, and by the authority of the Holy Priesthood, we dedicate this building of the Relief Society of The Church of Jesus Christ of Latter-day Saints unto Thee, Holy Father, and set it apart to be used for the purposes for which it has been erected. Accept it, O Lord, and hallow it by Thy protecting influence. Shield it from destructive elements, and may it stand undefaced, a solid structure from foundation to roof, until its every purpose shall have been accomplished.

To this end, we dedicate every room; every hallway; every stairway on every floor from basement to garret, with all the furnishings, gifts of art, draperies, and other things supplied for the comfort and need of those who labor within these walls.

We dedicate the plumbing, heating and cooling systems, the electric wiring in its entirety, and all other appurtenances, and pray that the custodians in charge may be ever alert, watchful, and wise.

May the offices occupied by the Presidency and Board Members be hallowed by the sweet influence of the Holy Spirit; likewise, the rooms occupied by the faithful women employed in making Holy garments, or occupied in secretarial duties, or associated in any manner with the Relief Society Magazine.

We dedicate the grounds. May the building and surroundings radiate a hallowed influence even to passersby, as perfume is wafted from sweet-scented flowers.

Help us, O Lord, to overcome our weaknesses; strengthen us wherein we are weak; that we may more ably and effectively discharge the responsibilities that Thou hast placed upon us.

As we dedicate this edifice, we also dedicate our lives to Thy service, and pray for divine assistance in all our efforts to serve Thee by serving Thy children.

This dedication, this expression of our deep gratitude, this re-commitment to Thy service, we humbly render unto Thee this day, in the name of Thy Beloved Son, Jesus Christ, Amen.

Dedicatory Service of the Relief Society Building

Held in the Tabernacle and Relief Society Building
October 3, 1956

President Spafford:

These Dedicatory Services for The Relief Society Building are under the direction of the First Presidency of the Church with President David O. McKay presiding. President McKay has kindly requested me to conduct the meeting.

We are grateful for the presence today of all three members of the First Presidency — President David O. McKay, President Stephen L Richards, and President J. Reuben Clark, Jr. We acknowledge with gratitude the presence of other General Authorities of the Church. We appreciate the attendance of a number of other prominent Church leaders including representatives of the other auxiliary general boards.

We are honored by the presence of distinguished State, county, and city officials.

We are pleased to have with us Sister Emma Ray McKay, the wife of our President, and also Sister Irene Richards. Sister Richards' grandmother was the fourth general president of Relief Society. We are happy to have with us the wives of General Authorities. We are pleased to have with us the wives of mission presidents from the North American missions, along with many devoted officers and members of Relief Society from both the stakes and missions of Church. We are very happy to have with us our former general president, Sister Amy Brown Lyman.

We welcome all who are assembled here today, together with those assembled in the Assembly Hall and Barrett Hall where the service is being televised. We appreciate the services of KSL-TV in televising this program to these buildings.

We have received many messages from Relief Societies and friends expressing their gratitude for this great occasion for Relief Society. Time will not permit us to read these messages.

We will open the meeting by the combined chorus of Singing Mothers from the Bear River, Malad, North Box Elder, South Bear River, South Box Elder, Ben Lomond, East Ogden, Farr West, Lake View, Lorin Farr, Mount Ogden, North Weber, Ogden, Riverdale, South Ogden, Weber, Summit, and South Carolina Stakes singing "Home, Sweet Home." The singing this afternoon will be conducted by Sister Florence Jepperson Madsen, member of the general board, with Elder Alexander Schreiner accompanying the singing at the organ.

Following the singing, in recognition of Relief Societies everywhere which have worked together as one to bring to fulfillment the desire for a Relief Society Building, sisters representing the nations of the world where Relief Societies are organized, will assemble.

When the sisters are seated, Elder Mark E. Petersen, member of the Council of the Twelve, and an ad-

visor to the general board of Relief Society, will offer the invocation.

The Singing Mothers chorus sang "Home, Sweet Home."

Invocation—Dedicatory Service

Elder Mark E. Petersen
Of the Council of the Twelve

OUR Heavenly and Eternal Father, as thy humble children, we have gathered here this afternoon to worship thee and to thank thee for thy bounteous blessings to us. We have met this afternoon at the conclusion of a great enterprise undertaken by the Relief Society sisters of thy great Church. And at this time, we honor them and thank thee for them. We are grateful for the mighty mission they carry forward here in the earth. In all humility, we thank thee for their faith and their devotion and for the outstanding influence they have here in the earth, in their families and homes, in the Church, and also in the communities in which they live. They are, indeed, thine handmaidens here in the earth. They have with them a divine power. We acknowledge it; we thank thee for them.

We thank thee for the great Relief Society organization, and for the women who have headed it and who carry on in the various wards and stakes and missions and in the general board.

We thank thee that thou didst inspire the great Prophet, Joseph Smith, to organize this society, and we are grateful that it has carried on over the years and fulfilled such a great mission.

Our Father, we this afternoon are to conduct this program in connection with the dedication of the beautiful new headquarters of the Relief Society; and thy great servant, President McKay, has come here to dedicate this great building — The Relief Society Building. We humbly ask that thou wilt inspire him as he does so. We pray that thou wilt be with all who take part in this dedicatory service, that all may be done under the direction of thy Holy Spirit.

We are thankful for all of the women who have contributed for the construction of this Building and for its beautification.

And now, Father, we pray that as the Building is about to be dedicated, that we may all be dedicated in our hearts to further service in thy great cause. And we ask thine especial blessings on the entire Relief Society organization, that it may be prospered, that it may grow, that it may bring a message of conversion, conviction, and of happiness and of comfort to the many, many thousands who will be the recipients of the labors of the sisters.

Father in heaven, we now pray that thou wilt be with us during these services, guide all that is done, accept our gratitude for all thou hast given, and we do it all in the name of the Lord, Jesus Christ. Amen.

President Spafford:

The Singing Mothers will now sing "If Ye Love Me, Keep My Commandments." This anthem is a composition of Sister Florence Jepperson Madsen.

Following the singing, Sister Marianne C. Sharp, Counselor in the general presidency of Relief Society and Chairman of the Building Committee from the beginning, will give a brief report of the building program.

The Singing Mothers chorus sang "If Ye Love Me, Keep My Commandments."

Report of Relief Society Building Activities

Counselor Marianne C. Sharp

IT has been eleven years since Sister Spafford, with the approval of the First Presidency, proposed to the members of Relief Society convened in the Relief Society general conference of 1945, that they undertake the erection of a Relief Society Building. The proposition was enthusiastically approved.

In 1947, two years later, at the general Relief Society conference, a financial plan, approved by the First Presidency, was presented and adopted whereby the sisters within a year would raise half a million dollars for the Building, with the understanding that the Church would match this amount. Every member of Relief Society in the stakes was expected to contribute five dollars—for this was to be an undertaking of the many. In addition, each stake board was asked to contribute half of its funds on hand as of January 1947. No quotas were given to the missions by the general board. Participation was left entirely to the discretion of the respective mission presidents. The European missions, in the aftermath of war, were not expected to contribute at all.

When the sisters gathered for the 1948 Relief Society general conference, one year later, they came rejoicing. All stakes in the Church (at that time numbering 172) were recognized for filling their quotas. As of October 1948 there was contributed by the membership of Relief Society in stakes over $457,000; from stake board funds over $36,000; with a few very generous contributions from individuals. The missions outside Europe, under the direction of their mission presidents, had entered into this undertaking

with great enthusiasm also, and a total of nearly $48,000 was contributed within that year by the missions of the Church. The great goal of half a million dollars had been reached and exceeded by nearly $70,000.

In the years which have elapsed since October 1948, contributions in money have come in from European missions. Many missions located in foreign countries have also sent a beautiful object of art representing the respective countries. These now beautify the building. And, during the past few months, many stakes have presented lovely and useful gifts to add that woman's touch to make The Relief Society Building truly the embodiment of the culture, tasteful furnishings, and bounteous living which we, as Latter-day Saint women, enjoy in our own individual homes.

The Church had agreed to match Relief Society funds to half a million dollars. The million dollars was all needed for the erection as prices had gone up and there still remained the Building to be furnished. The general board, you will recall, had contributions of over a half million dollars. Back we went to the First Presidency. Would they now be so generous as to match collected funds, including accrued interest, and reserve funds to a total of $100,000 — thus allowing $200,000 for furnishings and equipment and to include any overrun on the Building?

THE First Presidency were most considerate and generous and agreed to match this additional $100,000 dollars. The costs here related do not include the value of the site. The site, "in the shadow of the temple" which was our first choice for a site, was granted to us by the First Presidency in October 1952.

Ground for the Building was broken on October 1, 1953. The cornerstone was laid on September 30, 1954. In it were placed materials of historic interest and the names of all contributors to The Relief Society Building. A copy of these names is today bound in two volumes in the Building. A third volume will contain pictures of gifts which have been contributed with the names of the donors.

And so today, in the hearts of all Relief Society members, there is a feeling of humble gratitude for the Church, for its understanding of the needs and desires of the women of the Church. All Relief Society members throughout the lands of the earth are with us today in spirit as they have been with us in contributing of their means with sacrifice for The Relief Society Building.

In deep humility we thank our Heavenly Father for numberless blessings and we do so in the name of his son, our Savior, Jesus Christ.

PRESIDENT BELLE S. SPAFFORD BREAKS GROUND FOR RELIEF SOCIETY BUILDING

October 1, 1953

President David O. McKay at left, President Stephen L Richards and President J. Reuben Clark, Jr. at right, and former President of Relief Society, Amy Brown Lyman, back of Sister Spafford.

Courtesy *The Deseret News-Salt Lake Telegram*

THE GENERAL BOARD OF RELIEF SOCIETY AT THE EXCAVATION FOR THE SUBBASEMENT OF THE NEW RELIEF SOCIETY BUILDING
February 10, 1954

Hal Rumel

RELIEF SOCIETY BUILDING UNDER CONSTRUCTION
May 19, 1954

Courtesy *The Deseret News-Salt Lake Telegram*

PRESIDENT BELLE S. SPAFFORD DEPOSITS RECORDS
IN RELIEF SOCIETY BUILDING CORNERSTONE
September 30, 1954

Left to right: Bishop George Cannon Young, Architect for the Relief Society Building; Belle S. Spafford, General President of Relief Society; Velma N. Simonsen, Second Counselor, Relief Society; President David O. McKay.

Courtesy *The Salt Lake Tribune*

PRESIDENT DAVID O. McKAY PLACES A SPIRIT LEVEL ON CORNERSTONE
OF RELIEF SOCIETY BUILDING LOWERED INTO PLACE
September 30, 1954

Courtesy *The Salt Lake Tribune*

THE FIRST PRESIDENCY AT THE LAYING OF THE CORNERSTONE OF THE RELIEF SOCIETY BUILDING, September 30, 1954

Courtesy *The Deseret News-Salt Lake Telegram*

GENERAL PRESIDENCY OF RELIEF SOCIETY
Standing at the Southwest Corner of the Relief Society Building
September 22, 1954

Left to right: Counselor Marianne C. Sharp; President Belle S. Spafford; Counselor Velma N. Simonsen.

We Built As One

President Belle S. Spafford

IT is a choice privilege to be here today and to participate in this long-awaited and important event in the history of Relief Society—the Dedication of The Relief Society Building. It has been eleven years since Relief Society women took upon themselves, by vote of the sisters assembled in a general Relief Society conference, the task of erecting a Relief Society Building, one that should be monumental, beautiful, and adequate to serve the society, not only for the present, but in the years to come. Even as the sisters raised their hands in support of the proposal, the magnitude of the undertaking was recognized, but inspired by dreams of the past, urged by present needs, moved by devotion to Relief Society, imbued with indomitable faith and courage and, above all, having the support and approval of the First Presidency, the Relief Society sisters launched a building program that, in so far as I know, has no precedent among organized women.

Today the building stands completed—strong in its construction, beautiful in its furnishings, functional in its arrangement. I invite your attention to the simple elegance of its classic design, the beauty of the materials of which it is built—its stones, bronze, marbles, and woods; the convenient arrangement of its rooms; the expert craftsmanship in evidence throughout the structure; its artistic decor; its inviting portal; its spirit of love and peace—all uniting to form the kind of Relief Society home envisioned in the long ago.

As the building program has progressed, there have been both happy and anxious days. It was a happy day when the financial goal of one-half million dollars, to be raised by Relief Society members for erecting the building, was reached. We rejoiced when the First Presidency granted to us the choice building site, literally in the shadow of the temple. We were delighted when ground was broken, and a year later when the cornerstone was set. As we watched the walls rise and the building take shape, our happiness was superseded only by our gratitude.

Anxious days accompanied the study and approval of the building plans, the making of countless important decisions incident to the erection and furnishing of the building, and the management of the trusted funds. Uncertainties assailed us at times. One day we wondered if we had built too large, only to wonder the following day if we had built large enough. The pronounced awareness of the responsibilities entrusted to us and the far-reaching effects of our decisions have been with us continually and have sent us often to our Father in heaven in earnest prayer.

Regardless of the responsibilities and worries, however, there has never been a moment when we have felt to regret the decision to build or when we have wished that we

might turn back in our course. Always there has been within our hearts the assurance that the undertaking was right, and the conviction that this was the day when, in the kind providence of the Lord, Relief Society was to have a home of its own.

WE have been immeasurably sustained in the undertaking from the beginning by the encouragement, counsel, and support of the First Presidency and the other General Authorities of the Church and by the devotion to the program of the Relief Society sisters.

Talented professional persons, skilled craftsmen, gifted artisans, workmen with expert technical knowledge and proficiency have assisted us in the realization of our building goal.

I mention the services of Bishop George Cannon Young, architect, and his associate, Brother Richard Wood; the contractors; the late Brother Frank J. Fullmer and his sons, Brothers Frank H. Fullmer and David H. Fullmer, with their associate, Brother Willard L. Fullmer; also the construction foreman, Brother Harry Mabey. I mention, also, the services of the decorator, Miss Marian Cornwall.

We express our thanks to each of these, as well as to those who have been associated with them.

Also, I express thanks to the former and present Church Building Committees. We acknowledge with appreciation the assistance given us by the Church Purchasing Department, as well as that given us by other departments of the Church.

Humbling indeed has been the devotion of Relief Society sisters to the program as evidenced by their interest in it and their contributions toward it—all clear and unmistakable evidence of their love for and devotion to Relief Society. Readily they met, by individual and collective effort, their great assignment to raise one-half million dollars within a period of one year. To this have been added, voluntarily, gifts of funds ranging from a small handful of pennies contributed by a faithful and loving sister to larger gifts from individual sisters, from groups of sisters, and from ward and stake, mission and branch Relief Societies —all faithful and devoted sisters. These gifts were contributed to the end that there might be in their Relief Society home some special article of beauty or usefulness that otherwise might have been denied. Choice gifts of handwork, even precious heirlooms, have been presented to the building, expressions of love for Relief Society from Relief Society sisters.

RARE gifts of beauty and artistry representative of the culture of the nations of the earth where Relief Societies are organized, adorn the building. These are there because

of the love of Relief Society sisters in faraway lands for their organization and because of their desire to have their Relief Society Building, so far removed from them, reflect the aesthetic creations of their homelands.

The building program has been a cohesive, unifying force within the Relief Societies. From far north lands to the sunny south, from the little villages in the islands of the sea to the great metropolitan centers, it has sealed together as one the sisterhood of Relief Society. Out of this program have come untold blessings of immeasurable worth.

THE fire of enthusiasm for the program has touched the hearts of many kind friends, not members of Relief Society, whose interest and generosity have been both encouraging and helpful. Many sisters, long since departed from among us, are memorialized by gifts and contributions of funds.

Today we are happy and grateful to present to the First Presidency for dedication, a building which we feel fittingly represents the enduring qualities of Relief Society, one which we feel represents the spirit and character of Latter-day Saint womanhood in its strength, its beauty, and its usefulness.

Humbly and gratefully we express thanks to our Heavenly Father for the completion of our Relief Society home and for his boundless blessings unto Relief Society. We pray that all that shall go forth from our Relief Society home shall enrich the lives and lead toward the eternal well-being of the daughters of our Heavenly Father. We pray that the new building may facilitate the work of our divinely inspired, Priesthood-directed society, and enable the sisters to serve effectively as the handmaids of the Priesthood in the great work of the Church. That the choice blessings of the Lord may ever rest upon Relief Society, upon this home which we dedicate today, and upon each of us I sincerely pray.

President Spafford:

The Singing Mothers will now sing "Thy Blessing on This House, Dear Lord." This anthem was composed especially for the occasion—the music by Sister Madsen, the words by Sister Alberta H. Christensen. Both sisters are members of the general board.

The Singing Mothers chorus sang "Thy Blessing on This House, Dear Lord."

President Spafford:

We are highly favored to have with us as speakers this afternoon, President Stephen L Richards and President J. Reuben Clark, Jr. President Clark will now address us. He will be followed by President Richards.

Motherhood

President J. Reuben Clark, Jr.

MY brethren, and especially my sisters, wives and daughters of the Priesthood, I can think of this gathering as a gathering of the household of the Church, the Priesthood represented as it is, and those who help them, those who make the homes, build the families, and lead them, for the individuals and for the Church.

This was the first companion, this Relief Society, which the Lord gave to the Priesthood organization in these the latter-days. To that first companion have been added others, as we have gone forward in the history and the making of the Church.

Our Heavenly Father sees that we worship today in the midst of the nations as signified by these flags in witness of the world-wide organization of the Church. Even as we witness that so we must understand, that we have our responsibilities, not alone here nor in this country but throughout the world.

I am impressed today with this thought: The mother of Jesus the Christ was mortal; his Father was divine. Out of the untold myriads and myriads of spirits Mary was chosen to come here, to be the mother of the Christ—a privilege granted to no other woman-spirit in all the history of the world. As there was one Christ, so there was one mother of Christ. And that motherhood, the spirit of it, carries over to each of you who are members of the Relief Society, as we address you today.

Out of that lesson should come, as it seems to me, a sanctification not only but a dedication upon the part of each and every sister in the Church, a dedication to fulfill for some spirit waiting to come to this earth, the same service that Mary performed in bringing to us this Jesus the Christ. How transcendent is the mission, how glorious is the purpose, how fruitful is the result!

God give us strength, each of us, us of the Priesthood, the father-members of our Church household; you, the mothers of that great Church household, give to each of us the spirit we need to carry on, to build this great Church, to take care of the needs, you sisters, of those who suffer, give you the strength to carry out the divine purposes declared by the Prophet Joseph when he organized you.

Leaving with you my witness that God lives, that he loves us, that he answers prayers; that Jesus is the Christ, that he lived, was resurrected, the Atoner for the Fall of Adam, our Savior; that we have the restored gospel and the restored Priesthood, and that from the Prophet Joseph until now the head of the Church, the President of the Church has had the keys, the powers, and the authorities conferred upon the Prophet Joseph—leaving that witness with you I close, praying God to bless you all, in the name of Jesus Christ. Amen.

An Enduring Tribute to Visiting Teachers

President Stephen L Richards

PRESIDENT McKay, President Clark, Sister Spafford and Counselors, members and friends of Relief Society: I propose to take just a few moments on this impressive occasion to tell you about a picture. I trust that it may not be inappropriate for the occasion.

The picture I have in mind is one of the most famous in our land. It is the painting called "The Doctor." Most of you have seen it. I saw it staged in heroic style with artificial characters at a World's Fair in Chicago.

It depicts, as you will remember, a room scantily furnished in the home of a poor man. All the surroundings tell you he is poor. The focus of interest is a little sick child lying on an improvised bed made on chairs. A mother is near, with sad, weeping countenance, and the father also, with an expression of deep anxiety and fear. Over the little child bends the professional figure of "The Doctor," intently watching and waiting. The implements of his profession—his satchel and medicine bottles—are near at hand, but at the moment he is not using any of them. Apparently he has done what he could, and is now watching and waiting. He could be praying, also.

This picture has won universal acclaim not only among the medical profession, but with all people who can read its meaning. It is meant to portray the dedication of science to human relief from suffering and pain, even among the lowliest. It shows a man with the insignia of his professional training in a day that has passed — a black Prince Albert coat, immaculately groomed, with an expression of compassion and sympathy, giving not only his skill but his heart, to a poor sick child.

THAT picture reminds me forcefully of something about this dedication. If I had the skill of an artist I could substitute for the doctor in the picture two modest women, perhaps untrained scientifically, but filled with human compassion and skilled in the art of extending love and sympathy, and material aid, also, to the sick and the needy. I would replace the medical satchel with a basket filled with substantial tokens of sympathy, but covered with a shawl to make it less conspicuous. Such substitutions would make a picture of a real scene which has been enacted over and over again for more than a century of time in the homes of the sick and of the distressed in all the communities where the Latter-day Saints have been established. I would call the picture, "The Visiting Teachers."

I like to think of this beautiful building to be dedicated this day by the President of the Church, although it is monumental and imposing in its architecture and embellishments, as being in large measure a merited recognition of, and an enduring tribute to the Visiting Teachers of the Relief Societies of

the Church, who epitomize the heart and soul, the compassion, the mercy, and the Christ-like service of this great organization. It is the personal touch in a day of ever-increasing institutional and professional charity. I hope it may never vanish nor weaken, and I could wish that some artistic representation on canvas, in art glass or in bronze, might be procured for suitable placement in the building to accentuate and perpetuate enduring esteem for this lovely feature of Relief Society work.

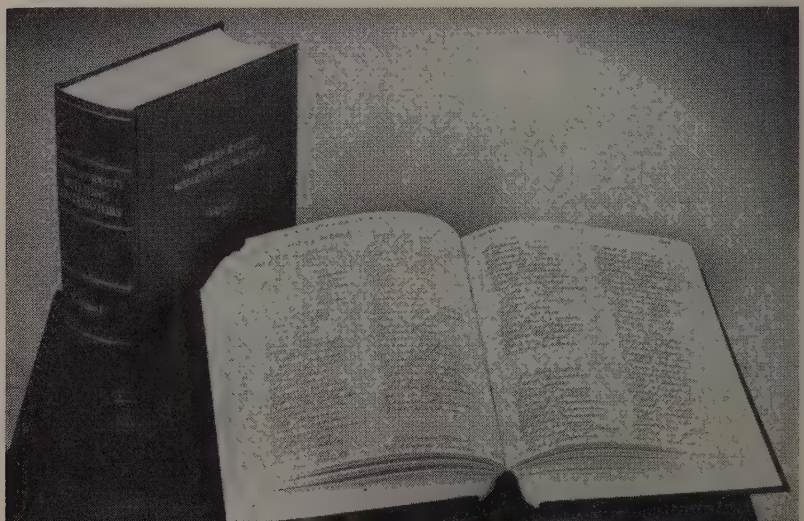
I extend congratulations to the officers and members of the Relief Society in this great accomplishment Contributions to the erection of the building were solicited on such a wide base that the whole membership may feel a personal interest in the building. I trust and I pray that it may prove a boon to the noble work of the society, that it may bring honor and respect to the Church of Christ, that above all, through its facilities increased impetus may be brought to the work of ministering to the needs of family life, assisting and encouraging mothers in particular and the home in general to achieve its lofty station as the stabilizing factor of society and the forerunner of exaltation in the Celestial Kingdom of our Father.

God bless you, my sisters, I ask humbly in the name of Jesus Christ. Amen.

President Spafford:

It is now our privilege and blessing to hear from our beloved Prophet and President, President David O. McKay. Following President McKay's address, the congregation will sing "We Thank Thee, O God, for a Prophet," during which President McKay, accompanied by President Richards and President Clark, will retire to The Relief Society Building where President McKay will offer the Dedicatory Prayer from the General Board Room on the main floor of the Building.

RELIEF SOCIETY BUILDING CONTRIBUTORS, VOLUMES ONE AND TWO
These volumes contain the names of all persons contributing money or gifts.
William Beal



Women's Influence and Responsibility

President David O. McKay

PRESIDENT Richards, President Clark, President Spafford and Counselors, members of the General Board of Relief Society, brethren and sisters:

When one contemplates what the Creator expects and receives from his most precious creation, one is thoroughly convinced that woman has his divine trust and favor.

The poet Tennyson's statement —"The Mother Makes Us Most"— has now become, at least throughout the Western civilization, a truism.

Sow a thought, reap an act,
Sow an act, reap a habit,
Sow a habit, reap a character,
Sow a character, reap an eternal destiny.

"Not only individuals, but Nations are such stuff as thoughts are made of."

Mothers sow the seeds in childhood that determine to a great extent life's harvests in adulthood.

Motherhood, therefore, is the greatest potential influence either for good or ill in human life. The mother's image is the first that stamps itself upon the unwritten page of the young child's mind. It is her caress that first awakens a sense of security; her kiss, the first realization of affection; her sympathy and tenderness, the first assurance that there is love in the world. True, there comes a time when Father takes his place as exemplar in the young child's mind; and in the latter's budding ambition to develop manly traits, he outwardly seems to turn from the more gentle and tender virtues engendered by the mother. But that ever-directing and restraining influence implanted during the first years of his childhood lingers with him and permeates his thoughts and memory as distinctively as perfume clings to each particular flower.

In more than one instance in the life of fiery youth, this lingering influence has proved a safeguard in the hour of temptation—an influence in its restraining power greater than the threat of the law of the land, the ostracism of society, or the fear of violating a command of God. In a moment of youthful recklessness the youth might defy one or all of these forces, and do what his hot blood bade, but at the critical moment, the flash of a mother's confiding trust, the realization of her sorrow if he fail to be true to it have given him power to refrain from indulgence that might blight his entire career.

Not only the mother, but the entire influence of home also influences society. Indeed, home is the foundation of civilized society. Words uttered and the doctrines taught around the fireside are the influences that shape the destinies of empires.

The cultivation of home influence, the need of harmony in the home, are contributing factors to a successful democratic government. To be destitute of this sentiment is almost as great a misfortune, says

one man, as to be destitute of the religious sentiment. "What a mighty responsibility," I quote, "rests upon him who essays to make a home, for the founding of a home is as sacred a work as the founding of a church. Indeed, every home should be a temple dedicated to divine worship, where human beings through life should worship God through the service of mutual love—the highest tribute man can pay to the divine."

"Of all human influences those of home are the most far-reaching in their results."

MARRIAGE and subsequent home life are ordained of God. Home is based in the very constitution of human nature, and so vital is the relation which it sustains to our needs, that every heart must have a home. "It may not be of brick or wood or stone," says a writer in "Our Home." "It may not have a 'local habitation and a name.' But if not, out of the airy timbers of its own fancy the heart will rear the structure which it demands as a necessity of its being. We are aware that there are thousands who are called homeless; but their hearts' demand is at least partially met by the possession of an ideal home (in their minds). The body may exist without a home, but the heart, never. The world called Howard Payne a homeless wanderer; yet kings and peasants have implored entrance at the vine-wreathed threshold of that home which he reared in the airy dreamland of poesy."

And that song "Home, Sweet Home," was sung today by these blessed mothers under the masterful baton of Sister Madsen more impressively than perhaps we shall ever hear it again.

Of all human influences those around home contribute to the welfare of humanity. "There are many men who owe their honor, their integrity, and their manhood to the influence of pure minded sisters. Sisters usually have it in their power to shape the character of their brothers as they choose. It is natural for all brothers to feel and believe that in some way their sisters are purer and better than others, and sisters also believe that their brothers are nobler than the brothers of their associates. This sentiment is so universal that we cannot help believing it was ordained for a wise purpose.

"Morals, manners, methods—" writes the author from whom I quoted, "the principal concomitants of character—have their inception and largely their development within the home. It is at once one of the most civilizing and demoralizing of human agencies. It may be a lazar house of vice, strife, improvidence, unfaith, prostituting every budding power, or it may be the sanctuary of domestic felicity, kindness, truthfulness, philanthropy, bestowing continued benedictions upon each member and radiating the light of human joy."

I have dwelt thus at length upon the influence and responsibility of motherhood and of the home to emphasize the added responsibility given to these precious women to bless humankind. Not any of the duties of motherhood, not any, was proscribed—none of the responsibilities of the home limited—when on March 17, 1842, the Female Relief Society of Nauvoo was

organized. The work of the Relief Society was to be performed in addition to the duties of motherhood and home. Do you wonder, I say, that woman has not only the *trust* but the *blessing* of Almighty God.

"I now turn the key in your behalf in the name of the Lord, and this Society shall rejoice, and knowledge and intelligence shall flow down from this time henceforth; this is the beginning of better days to the poor and needy, who shall be made to rejoice and pour forth blessings on your heads," said the Prophet Joseph Smith, when he organized the Female Relief Society of the Church.

Eliza R. Snow put in rhyme the duties as follows:

It is an institution formed to bless
The poor, the widow and the fatherless.
To clothe the naked, and the hungry feed,
And in the holy paths of virtue lead.

To seek out sorrow, grief and mute despair,
And light the lamp of hope eternal, there;
To try the strength of consolation's art
By breathing comfort to the aching heart.

To chase the clouds that shade the aspect where
Distress presides, and wake up pleasures there.
With open hearts, extend the friendly hand
To hail the stranger from a distant land.

To stamp a vetoing impress on each move
That virtue's present dictates disapprove;
To put the tattler's coinage scandal down,
And make corruption feel its withering frown.

To give instruction where instruction's voice
Will guard the feet and make the heart rejoice;
To turn the wayward from their recklessness,
And lead them in the path of happiness.

'Tis an order fitted and designed
To meet the wants of body and of mind;
To seek the wretched in their true abode,
Supply their wants, and raise their hearts to God.

BY divine decree, the women in the Church are assigned the noble mission of being exemplars and leaders to mankind in the two most worthwhile accomplishments in mortal life.

First, the development of character. That is done in the home principally.

Second, willingness and ability to render helpful service—that through the organized Relief Society.

These two accomplishments, by the way, are all that we shall take with us when, at the end of our earthly career, we pass through the portals called Death into the realm of the Eternal—*Character and Service*.

God bless you, beloved of the Lord, the most precious of his creations, that you may fulfill to his satisfaction his purposes designed for the members of the Female Relief Society, I humbly pray in the name of Jesus Christ. Amen.

The congregation sang "We Thank Thee, O God, for a Prophet."

President Spafford:

These services will be concluded by the chorus and congregation singing "The Spirit of God Like a Fire Is Burning." This song was sung at the organization meeting of Relief Society in Nauvoo, March 17, 1842. The benediction will be offered by President Joseph Fielding Smith, President of the Council of the Twelve and an advisor to the general board of Relief Society.

The Singing Mothers chorus and congregation sang "The Spirit of God."

Benediction—Dedicatory Service

President Joseph Fielding Smith
Of the Council of the Twelve

OUR Father in heaven, we have now come to the conclusion of these inspired services—the dedication of the building for the Relief Societies. We pray thee, Father, that thy spirit may rest upon these sisters who will occupy this building. They have done a wonderful work from the days of the Prophet until now. Be with those who preside, the members of their general board, that they may go forth in the power of thy spirit, building up and strengthening the sisters of the Church. Guide them, we pray thee, by the counsels of the Holy Priesthood, and in their labors by the guidance of thy Holy Spirit. Help them and direct them in all things in their wonderful labors in mercy and in wisdom.

We bless them, our Father, and pray that thy spirit may be with them constantly, that they may appreciate in the fullness the privileges which are theirs, in the name of the Lord, Jesus Christ. Amen.

Courtesy *The Deseret News-Salt Lake Telegram*

ASSEMBLING OF NATIONS
TABERNACLE STAND DURING DEDICATORY SERVICE

At top pulpit are the First Presidency, General Presidency of Relief Society and Advisors to Relief Society. Other General Authorities are in their respective places.

Courtesy *The Deseret News-Salt Lake Telegram*

FIRST PRESIDENCY OF THE CHURCH AND GENERAL PRESIDENCY OF RELIEF SOCIETY AT DEDICATORY SERVICE

Left to right: President Stephen L Richards, President David O. McKay, President J. Reuben Clark, Jr., Counselor Marianne C. Sharp, President Belle S. Spafford, Counselor Velma N. Simonsen.

Courtesy *The Deseret News-Salt Lake Telegram*

RELIEF SOCIETY GENERAL BOARD — October 1956

Left to right, front row: Anna B. Hart, Secretary-Treasurer Margaret C. Pickering, Counselor Marianne C. Sharp, President Belle S. Spafford, Counselor Velma N. Simonsen, Evon W. Peterson, Florence J. Madsen.

Back row: Edith S. Elliott, Louise W. Madsen, Charlotte A. Larsen, Gladys S. Boyer, Annie M. Ellsworth, Aleine M. Young, Blanche B. Stoddard, Mary R. Young, Josie B. Bay, Elna P. Haymond, Edith P. Backman, Winniefred S. Manwaring, Alberta H. Christensen, Helen W. Anderson, Leone G. Layton, Mildred B. Eyring, Christine H. Robinson.

Courtesy *The Deseret News-Salt Lake Telegram*

ELDER MARK E. PETERSEN AND PRESIDENT JOSEPH FIELDING SMITH

Members of the Council of the Twelve and advisors to Relief Society, with plate commemorating The Relief Society Building Dedication.

Courtesy *The Deseret News-Salt Lake Telegram*

PRESIDENT GEORGE ALBERT SMITH, (center) WITH HIS COUNSELORS, PRESIDENT J. REUBEN CLARK, JR., AND PRESIDENT DAVID O. McKAY, IN 1945 WHEN RELIEF SOCIETY BUILDING PROGRAM WAS APPROVED.

Lignell and Gill

PRESIDENT BELLE S. SPAFFORD, (center) WITH HER COUNSELORS, MARIANNE C. SHARP AND GERTRUDE R. GARFF, IN 1945 WHEN BUILDING PROGRAM WAS LAUNCHED

Annual General Relief Society Conference—1956

Margaret C. Pickering, General Secretary-Treasurer

THE annual general Relief Society conference was held in Salt Lake City, Wednesday and Thursday, October 3 and 4. There were 232 of the 233 stakes and twenty-one of the forty-five missions represented. In recognition of the active part which the missions of the Church took in support of the erection of The Relief Society Building, Relief Society mission presidents in North America and Central America were invited by the First Presidency to attend this conference, the highlight of which was the Dedicatory Service of The Relief Society Building. The Dedicatory Service replaced the usual general session of the conference.

At the Officers Meeting, Wednesday morning in the Tabernacle, President Spafford gave her Report and Official Instructions, and the sustaining of general board members and the roll call were conducted by Secretary-Treasurer Margaret C. Pickering. Counselor Velma N. Simonsen gave an inspirational talk introducing the dramatic program, "Portrait of a Dream." This impressive dramatization written by Alberta H. Christensen, using slides, portrayed incidents leading up to and including the erection of the new building, and served as a prelude to the Dedicatory Service. A song, "Lord, We Dedicate This House to Thee," composed specially for this occasion, words by Sister Christensen and music by Florence J. Madsen, was sung by a special Singing Mothers chorus from the Provo stakes and vicinity.

The Dedicatory Service, Wednesday afternoon, to which the public was invited, was held in the Tabernacle and televised to the Assembly Hall and Barratt Hall. President David O. McKay presided and President Belle S. Spafford conducted the meeting. Most of the General Authorities were present. The Singing Mothers from Bear River, Ben Lomond, East Ogden, Farr West, Lake View, Lorin Farr, Malad, Mount Ogden, North Box Elder, North Weber, Ogden, Riverdale, South Bear River, South Box Elder, South Ogden, Summit, Weber, and South Carolina Stakes made up the chorus. Two large spheres, one in the shape of the motto of Relief Society "Charity Never Faileth," and the other depicting the globe with the words, "World Sisterhood," decorated the front of the center pipes of the Tabernacle organ. To further emphasize the international scope of the society and the spirit of world sisterhood, representatives of thirty-two nations, in costume, carrying their national flags, marched down through the aisles of the choir section and placed their flags at each side of the rostrum. The invocation was offered by Elder Mark E. Petersen, of the Council of the

Twelve and an advisor to Relief Society. Counselor Marianne C. Sharp gave a brief report of The Relief Society Building activities, followed by an address by President Belle S. Spafford. After the singing of "Thy Blessing on This House, Dear Lord," also specially composed for this occasion by Sisters Christensen and Madsen, and sung by the combined Singing Mothers chorus, President J. Reuben Clark, Jr., President Stephen L Richards, and President David O. McKay addressed the meeting, in that order.

While the congregation sang "We Thank Thee, O God, for a Prophet," the First Presidency went to The Relief Society Building, where the Dedicatory Prayer was offered by President David O. McKay, and was transmitted by radio to the Tabernacle, Assembly Hall, and Barratt Hall. The congregation sang "The Spirit of God Like a Fire Is Burning," and the benediction was offered by President Joseph Fielding Smith, President of the Council of the Twelve and an advisor to Relief Society.

The annual reception for stake and mission officers was held Wednesday evening in The Relief Society Building and was a beautiful and memorable occasion attended by approximately three thousand persons.

Simultaneous departmental sessions for executive, music, *The Relief Society Magazine*, theology, visiting teaching, work, literature, and social science leaders were held Thursday morning in various meetinghouses throughout the city.

THE music of the entire conference was unusually beautiful and impressive. Elder Alexander Schreiner was organist. The large Singing Mothers chorus also furnished music at the Friday sessions of the semi-annual conference of the Church, and, at President McKay's request, sang "Thy Blessings on This House, Dear Lord," so that the conference visitors might hear this inspiring dedicatory hymn.

No meetings were held Thursday afternoon, but tours of The Relief Society Building were conducted from 2:00 to 7:00 P.M. to enable Relief Society conference visitors to see it. Additional tours were held for Church conference visitors Friday and Saturday, October 6 and 7, also Monday and Tuesday, October 8 and 9, for any who desired to see the beautiful new home for Relief Society. Prior to the dedication, tours were conducted for special guests and stake groups.

The Report and Official Instructions of President Spafford appeared in the November issue of the *Magazine*. This issue contains the complete Dedicatory Service, with pictures of The Relief Society Building and the address of Counselor Velma N. Simonsen.

Loving, United Effort Availeth Much

Counselor Velma N. Simonsen

[Address Delivered at the Officers Meeting of the Annual General Relief Society Conference, October 3, 1956.]

I stand before you today with the deepest feelings of gratitude in my heart for the blessings of the Lord unto me, and with a greater realization of these blessings, than I have ever known before in my life. Within the past week the words of one of old have gone through my mind repeatedly: "What shall I render unto the Lord for all his goodness unto me?" I know that the most acceptable gratitude is shown in service, so I pray that throughout my life, in whatever circumstances I may be, I will be able to express my gratitude through service.

You sisters here today, the leadership of Relief Society, from the amazingly widespread stakes and missions of the Church, as evidenced by the roll call just completed, are here for one purpose, that is, to equip yourselves better spiritually and intellectually, for the positions which you hold, that you may be able to serve your Father in heaven better by teaching his gospel to his daughters and in helping to establish his kingdom here upon the earth.

General Relief Society conference is always a time of rejoicing. It is always a spiritual feast. Why? Because you sisters come with this singleness of purpose, united in faith and in testimony. It is a spiritual feast because we receive instructions from our general Relief Society officers, counsel from the Priesthood through the General Authorities of the Church, and, above all else, because the spirit of our Father in heaven is with us here.

This conference of October 1956 is of special significance to us. It witnesses the fulfillment of a dream which has persisted in the heart of Relief Society for many, many years —the dream of having a functional and beautiful building of its own. The dream began early in Church history, even in Nauvoo, and continued with the sisters through their forced move from the beautiful city of Nauvoo to the uninviting West, where the sisters continued their work of benevolence, unselfish sharing, and effective service in the Lord's work.

And the dream to have their own building, like a golden thread, ran through all activities, as is shown by the minutes of the general Relief Society conference held October 3, 1896. Let me read you an excerpt from these minutes:

> President Zina D. Young, in her remarks, opened out upon the subject of a house for the Relief Society, to be owned by them. Women had done so much to help build other public buildings and temples that they had no means to build one for the Relief Society. Presi-

dent C. O. Card had said when they lacked the means to go on with the Logan Temple and the men were to be discharged because there was no means to pay them for their work, Sister Jane S. Richards raised five hundred dollars in the Relief Society of Weber County to keep the men working, and that stands as a memento to the sisters forever. Vice President Sarah M. Kimball confined her remarks to the subject of a house for the Society. She felt it a humiliation to be without a place of our own; we had contributed to all public places and all times. Now we want to have a house and we want land to build it on and it should be in the shadow of the temple. It should be a place to receive strangers in when they came, a place where letters can be written from, and information given . . . .

Their plans called for kitchens, pantries, banqueting hall, cooking utensils, a furnace and closets and a room for the janitor, and offices upstairs, "with a library and bureau of information, that will be in the best sense educational, and where lectures may be given by distinguished professors in all branches of science, art and literature, and on general topics."

OUR building, which is now completed, more than fulfills the dreams of all of us. As you view this magnificent building, both inside and out, you will realize the great amount of hard work, trained professional help, and loving and prayerful planning that have gone into the building. You will know that the inspiration of the Lord has been over it all. It was designed and will be equipped to meet the many and varied services which Relief Society offers to the Church membership—and it is beautiful.

This building not only meets the specific needs of a great and growing organization divinely inspired; it represents the individuality and love of the Relief Society women throughout the world, through the contributions they have made for its construction and the many decorative and useful pieces which are the gifts of individuals, and stake and mission Relief Societies. The Lord knows, and we all know, that many of these contributions were made through sacrifice, but all were made freely and through love.

A sister living a great distance from Salt Lake City said to President Spafford, "At first I thought, why, in my lifetime I have given many gifts which I never expect to use myself, and now it gives me great joy to know that I have a share in that beautiful building."

The first day the building was open for inspection two little sisters stood at the entrance to the lounge room, their eyes shining in admiration. One turned to the other and said, "We didn't know our five dollars would buy so much, did we?" Surely loving, united effort availeth much.

This building is, indeed, a dream fulfilled.

Sister Emma Ray Riggs McKay, wife of President David O. McKay, admires a gift in The Relief Society Building. The Meissen vase is a gift from the Swiss-Austrian Mission.

Courtesy *Deseret News-Salt Lake Telegram*

Courtesy *The Deseret News-Salt Lake Telegram*

ANNUAL RELIEF SOCIETY RECEPTION FOR STAKE AND MISSION OFFICERS

President Belle S. Spafford greets a guest (center). Counselor Marianne C. Sharp, Counselor Velma N. Simonsen, Former President Amy Brown Lyman, and Secretary-Treasurer Margaret C. Pickering also stand in the reception line (left to right).

EDITORIAL

VOL. 43 DECEMBER 1956 NO. 12

A Dedicated Home for Relief Society

IT began as a dream, or even before the dream took form, it was a longing deep-planted in woman's heart, to have a home, to have one spot designated particularly and set apart around which, as a warming fire, Relief Society workers might gather.

It was an insistent urge companioning Latter-day Saint women as they were driven from their own hearthsides again and again. And now at last on the third day of October, one thousand, nine hundred and fifty-six, the seeding and garnering are over, and the harvest has fulfilled the dream.

It was the practice in early days, for the sisters to provide their own meeting places in the wards. In 1897 President Zina D. H. Young said "she was pleased with the exertions of the sisters in getting houses to meet in." Relief Society Halls—so named—provided homes for Relief Societies in metropolitan centers, in verdant valleys, and in bleak, sparsely settled communities. The sisters had Relief Society homes and, in addition, through obedience to the voice of their prophets, they had granaries guarding life-sustaining wheat.

The practice changed. Relief Society Halls were abandoned as room for Relief Society work was provided in meetinghouses. Individual granaries, not always satisfactory storage places, were emptied, and later great Church elevators were filled as the result of thousands of small loads of Relief Society wheat.

But while ward Relief Societies were provided with meeting places, what of the Central Board of Relief Society? They had no place of their own in which to meet; they had to borrow a meeting room; and there was no place for the preservation of general Relief Society records. And so the dream of one functional and beautiful home in which the work of Relief Society throughout the world might be conceived and from which it might be directed was born, and is today a reality. A home of the heart of Relief Society of which every Relief Society member is a part. A home containing the loveliest offerings of the world-wide sisterhood. Unitedly, through sacrifice, and with the assistance of the Church, The Relief Society Building stands an ensign to women.

In the present and future years this symbol of the devotion of Relief Society women and of their lofty destiny in the gospel plan will speak to the sojourners from other countries and remote civilizations: "We, the members of Relief Society of the restored Church of Christ, built this home through sacrifice with the help and under the guidance of the Priesthood of God. No other women in all the world are blessed as are we. Relief Society

came into being through the inspiration of the Lord to his Prophet Joseph Smith in 1842. Another prophet in 1956 dedicated this our home to the Lord. We are continually guided and sustained by his servants. This Building is magnificent, but its beauty has been fashioned as that of the virtuous woman of Solomon's Proverb. Those who labor in Relief Society do so in a spirit of service, of deep humility, thankfulness, and dedication. We are nurtured through the compassion we extend to others. We follow our grand key words, "Said Jesus, 'Ye shall do the work which ye see me do.'" Arrogance in possessions has no place in our home. The offering reflects the refinement, graciousness, intelligence, and strength of faith possessed by the early sisters, exemplified in Lucy Mack Smith, by the staunch and true pioneer member, and the member of today and tomorrow, the bedrock of whose character has remained the same — selfishness, compassion, charity, and love.

Relief Society today through humility and service and with the help of the Lord, will earn the blessing invoked for the Building by President David O. McKay in his glorious Dedicatory Prayer when he asked "May the building and sursoundings radiate a hallowed influence even to passersby, as perfume is wafted from sweet-scented flowers."

From this spirit will blossom a rededication to service for the poor both in spirit and means; for the needy, for the afflicted, and sorrowing. Thus the Building may and must be hallowed. —M. C. S.

The One Hundred Twenty-Seventh Semi-Annual Church Conference

For behold, this is my work and my glory — to bring to pass the immortality and eternal life of man (Pearl of Great Price, Moses 1:39, quoted by President McKay in his opening address).

AGAIN, at the One Hundred Twenty-Seventh Semi-Annual Conference of the Church, held in the historic Tabernacle on Temple Square on October 5, 6, and 7, 1956, the saints received instruction, inspiration, and a renewal of their faith. Truth seekers the world over were invited to learn of the restored gospel and its eternal message.

That Jesus is the Christ, the power of *The Book of Mormon* as a witness for Jesus the Christ, the importance and effectiveness of humility and faith, ways of perfecting the saints, reverence in houses of worship, the Word of Wisdom, tithing, chastity, kindness, patience, charity, honesty, peace for the individual and for the world, and obedience to all the principles and ordinances of the gospel, were teachings given special emphasis.

President David O. McKay presided and conducted all meetings. The general sessions were broadcast by radio and television over a wide

network in the Western States, and the Saturday evening Priesthood meeting proceedings were carried on a closed circuit to some eighty assemblages of the Priesthood gathered in chapels throughout Utah and in many other parts of the United States. All members of the General Authorities spoke during the conference except Elder Thomas E. McKay, Assistant to the Council of the Twelve, who, however, was well enough to attend some of the meetings, and Elder Milton R. Hunter of the First Council of the Seventy, who was confined to his home as a result of a recent illness.

IN his opening address, President McKay reviewed the material progress of the Church, the increase in membership and activities, the many new chapels, the great expenditure of means and effort, all directed towards "perfecting the soul." President McKay then asked: "Have we progressed spiritually as well as in these physical and teaching organizations?" He defined spirituality as:

> Every noble impulse, every unselfish expression of love, every brave suffering for the right; every surrender of self to something higher than self; every loyalty to an ideal; every unselfish devotion to principle; every helpfulness to humanity; every act of self-control; every fine courage of the soul, undefeated by pretense or policy, but by being, doing, and living the good for the very good's sake — that is spirituality.

President Stephen L Richards spoke of the request from "a distant foreign country" for a statement of the beliefs and purposes of the Church. A reply was submitted, which included a copy of the thirteen Articles of Faith, and this statement of the objectives of the Church:

> The objectives of the Church are to bear witness to the divinity of the Lord Jesus Christ; to teach all men the principles of his Gospel; and to convert and persuade them to follow in his ways and keep the commandments of God, that they may thus advance the Kingdom of God in the earth, to bring brotherhood and peace to men and nations, and earn exaltation for themselves.

A warning against the influence of doctrines and cults not in harmony with the gospel of Jesus Christ was expressed by President J. Reuben Clark, Jr. He spoke of the "Olivet Discourse" of the Savior and its divine implications. President Clark summarized his testimony of the gospel in words of strength and simplicity:

> Jesus did live. First, there was the great plan in heaven; that did actually occur . . . . the earth was formed, Adam came, the human family followed. We came here to prove ourselves. Finally, Christ was born in the meridian of time. He lived. He taught. He gave instructions. He was crucified. Then on the morning of the third day, he was resurrected, thus bringing to each and every one of us the blessings of the resurrection.

As members of Relief Society, we feel especially grateful and uplifted by the conference messages which gave inspiration and direction for us in our homemaking activities, in our responsibilities as wives and mothers, and as workers in the auxiliaries of the Church. May we manifest these blessings in our lives and share them with our friends and neighbors.

—V. P. C.

William Beal

TEMPLE CLOTHES DEPARTMENT RECEPTION ROOM — MAIN FLOOR

William Beal

OFFICE OF MAGAZINE ASSOCIATE EDITOR, VESTA P. CRAWFORD—
SECOND FLOOR

PRESIDENT DAVID O. McKAY (CENTER) WITH HIS COUNSELORS
PRESIDENT STEPHEN L. RICHARDS AND PRESIDENT J. REUBEN CLARK, JR.

FOYER AND MAIN STAIRWAY OF RELIEF SOCIETY BUILDING

OFFICE OF THE PRESIDENT,
BELLE S. SPAFFORD

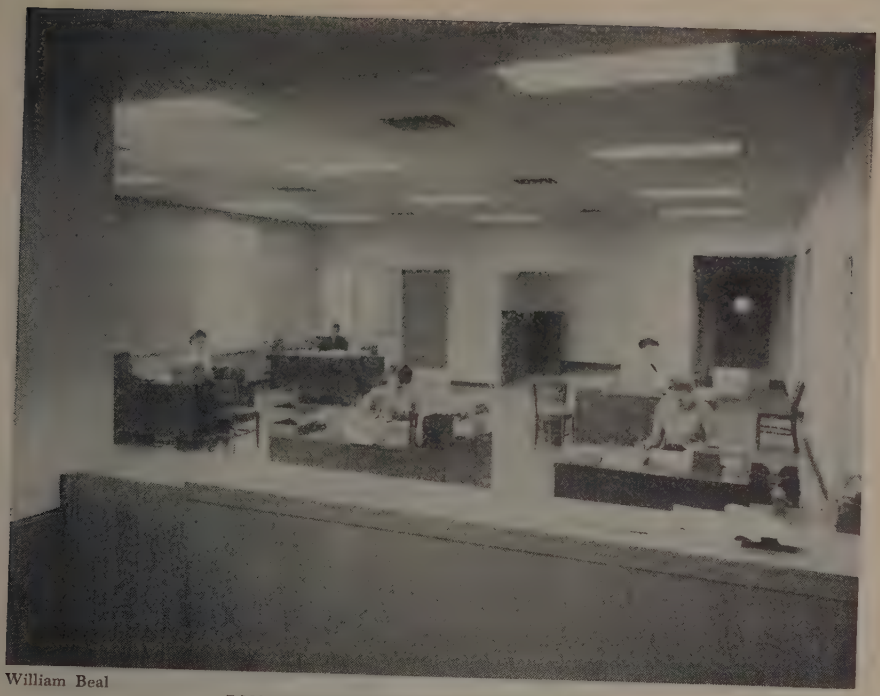
OFFICE OF SECOND COUNSELOR,
VELMA N. SIMONSEN

OFFICE OF FIRST COUNSELOR,
MARIANNE C. SHARP

OFFICE OF GENERAL SECRETARY-TREASURER,
MARGARET C. PICKERING

MAIN LOUNGE

GENERAL BOARD ROOM



William Beal

BUSINESS OFFICE — SECOND FLOOR

William Beal

KITCHEN — THIRD FLOOR

William Beal

SOCIAL SERVICE RECEPTION ROOM — GROUND FLOOR

William Beal

MAGAZINE MAILING ROOM — GROUND FLOOR

Beauty Is More Than Skin Deep

Beauty That Lasts Forever

". . . thou didst not lay these things to the heart, neither didst remember the latter end of it . . . ." (Isaiah 47:7).

MANY women are grieved because they do not consider themselves beautiful. When such thoughts come to us, we may be looking at only one facet of the many-sided gem which is our life. For beauty, through the ages, has been a changing value, depending upon the transient preferences of individuals and of groups.

It sometimes happens that those who were not thought of as lovely to look upon in their youth, become more beautiful with each passing year, and their thoughts and their attitudes are reflected in radiance on their faces. Some women are as beautiful in their maturity as is the autumn, which must inevitably follow the blossoms of summer. And the testament written upon the faces of the aged often reveals gentleness and courage, endurance and serenity, while the youthful face must await the sculpturing of time to give it the lineaments of completed harmony.

We must accept our earthly bodies as they have come to us through our inheritance, rejoicing if we are strong and well, and seeking to overcome our incapacities. There is much that can be done to maintain health, to be neat and clean, to wear appropriate and becoming clothing, perhaps to gild and polish. But even when all this is done, we still need the comfort and the wisdom of the saying: "Beauty is as beauty does." Perhaps it has taken some of us many years to realize the enduring verity of this proverb.

Gratitude for our own particular gifts is said to be the beginning of wisdom, for truly our Heavenly Father has bestowed a multitude of gifts upon his daughters, and the choicest of these are the talents and abilities which require effort, practice, experience for their full fruition. They are the lovely "provisional" gifts that may be infinitely added upon, that may be polished to a shining luster — music, painting, poetry, sculpture; the particularly feminine gifts of homemaking, the "graces beyond the reach of art"; and those most precious of all talents of the uplifted spirit, which, forgetting self, can direct its energies toward those works of charity and benevolence that are forever beautiful.

BE HONEST WITH YOURSELF

The Loan

Hazel K. Todd

UP on the ridge I could see all the pine trees where my dad and I had always cut the Christmas tree and dragged it home through the snow. My heart beat in big jumps when I thought of the excitement that was always mixed up with the Christmas tree. Then I remembered that we weren't going to have a tree this year, or anything else, I guessed. Because my dad had told me I was too big to be thinking about Christmas trees. And all the time I knew that wasn't the real reason, for I could think of lots of people that were older than nine and they still had Christmas trees. The only ones I knew who didn't always have a Christmas tree were the Durphys who lived in the shack on the river road.

I knew that the reason for our not having a Christmas tree was that ever since Susan, my little sister, had died last spring, nothing had ever been the same. I would come home from school and mother would be sitting by the window, and she wouldn't even know I was there. And when I would ask my dad to wrestle with me like he had always done, he would put me aside and say, "Some other time, Son." And that was the end because I had learned by now that there would never be some other time.

Things were so different when Susan was alive. Mother didn't cry then. But now I would see her in Susan's room that was right across the hall from mine. She would have Susan's doll or dress or something, and she would be crying over it. It used to be fun to find daddy kissing mother, because Susan and I would run and get mixed up in the pie, and then they would have to kiss us, too.

I loved Susan very much, too. She had such shiny curls and soft dimples, and she was so warm and cuddly.

But there was only a week left before Christmas, and it was plain as the nose on your face that there wouldn't be any Christmas unless something happened. I thought once that maybe when Aunt Jane came she could make things right. She was daddy's sister who always came a week before Christmas. She would put on big boots and would go with dad and me to drag the Christmas tree down, and she would say so many funny things that I would have to laugh until I fell over in the snow. But when I asked mother one day, when was Aunt Jane coming, she looked at me funny and said Aunt Jane wasn't coming this year.

"But," I said to dad, "couldn't we just find a little tree? We could drag it down."

Dad just looked away somewhere. "No, Jerry," he said. "We didn't ask her to come." Then he put his hand on my head. "Don't you think you could forget about Christmas this year?"

I guess grownups can forget things easier than smaller ones, because no matter how hard I tried to forget I couldn't.

ONE night when I woke up after I had been dreaming about Christmas, I thought I couldn't bear it. I could hear the wind blowing down the canyon and I knew the Christmas tree ridge would be all covered with fresh snow. While I was thinking about how much fun it would be in the new snow, suddenly I realized the light was on in Susan's room. I wondered if mother had gone to sleep in there. I waited awhile, but I couldn't hear a sound so I tiptoed to the door. I had a strange, fearful feeling, because I didn't ever go in Susan's room any more. It made me feel too bad to see all her things around. Anyway, Susan's room had come to seem like it all belonged to mother. I knocked softly on the door and called, "Mother," but there was no answer, so I opened it and looked in. She was not there. I could see Susan's pink ruffled dress. And then I thought of something. If we just had another little girl like Susan to wear her things, maybe mother would feel better and daddy would get the tree, and we could have Christmas as we had always done.

Back in my own bed, I went over in my mind all the little girls I could think of. I decided Priscilla Jackson would be the best, she was so pretty. She was the only child the Jacksons had, but Mrs. Jackson wouldn't mind letting us take her just one Christmas, when she had her all the rest of the time.

So I went to sleep feeling better than I had for so long, while the wind whooped it up outside.

Sure enough, in the morning there was snow all over the ground. When I looked out my window I could see the Christmas tree ridge shining in the sun like a sea of silver nickels. And it made me so glad I had thought of a plan.

At breakfast daddy said, "It really snowed last night. Jerry, don't forget to wear your boots."

Mother was looking out of the window. She wasn't eating anything. She turned and looked at Susan's coat and boots that were still in the hall. "Yes, Jerry," she said, without looking at me, "wear your warm wraps."

Priscilla Jackson sat right behind me, so when the teacher stepped out for a minute I turned and asked her quickly, "Priscilla, would your mother let you come and have Christmas with us, because my mother and daddy feel so bad that Susan is gone?"

Priscilla looked at me as if I was a toad or something. She flipped her curls in the air as though she was a princess. "Indeed, Jerry Morris, my mother will not let me spend Christmas with you! Why, don't you know I'm going to have a Toni doll, and a writing desk and a beautiful new doll buggy and a hundred other things; and the biggest tree there is in town! I don't want to spend Christmas with you, so there!"

I didn't think I would ever try to borrow a little girl again.

THE days kept passing until there was only one day left until it would be Christmas Eve. I felt so miserable I went outside and sat on the garden bench in the snow, and wished I'd freeze into ice, so I wouldn't have to think of it any more. Pretty soon Dad came along. He stopped a minute when he saw me, and then he came over.

"Isn't it pretty cold here?" he asked.

"No," I said without looking at him.

He stood there awhile, then he said, "You're a big boy now, Jerry and know all about Santa Claus. Would you like to have your presents now?"

That did it. I burst out crying, even if I was a big boy and knew all about Santa Claus. "No," I said. "I don't wany any Christmas presents!" I didn't want daddy to see me crying, so I turned and ran down the path to the river road.

I had a hard time to quit crying, but pretty soon the sobs quit jerking me so much and I looked up and found that I was clear down by the river and I could see the Durphy shack. I could see by the window that they didn't have any Christmas tree this year. I began to wonder what so many of them did in such a little house, and all of a sudden an idea hit me with such a jolt that I sat down in the snow to think. Mrs. Durphy had so many children that she wouldn't even miss one, and with Mr. Durphy gone so much, nobody knew where, I'm sure they wouldn't be getting Toni dolls and desks and everything else. The ideas began racing up and down me so fast like pins sticking in me.

I was so excited I scrambled to my feet without even shaking the snow from my pants. There was a lot of noise inside the house, and I could hear a baby crying. But I went up and knocked on the door.

There was a hush inside for awhile, then the door opened, not too wide. Mrs. Durphy had the crying baby in her arms. It was barefoot, and she tried to wrap the ragged blanket around its little feet. She looked so tired and worried that I thought she must have been working awful hard.

"Yes?" she said holding the door from coming clear open. "What do you want?"

"Mrs. Durphy," I said, "I want to borrow something."

She hesitated a minute like she didn't know what to do, then she opened the door wider. "Come in."

I walked in. There were children all over the floor, and they stared at me with big eyes. Over in the corner I could see the one. Two little girls were sitting by a piece of paper and some broken crayons. The littlest one must have been the same size as Susan. Her hair was all tangled up, and her face was very dirty.

"MRS. Durphy," I said, "I want to borrow a little girl for Christmas."

Mrs. Durphy looked at me as if she didn't understand what I said. And all the kids opened their mouths like they could hear with them, too.

"What did you say?" Mrs. Durphy asked, still looking as if she hadn't heard.

"I want to borrow a little girl for Christmas," I repeated from the words still stuck in my throat.

She must have been very tired because she sat down on the old chair there. "A — a little girl?"

I nodded my head solemnly.

"I — I don't understand." And then she seemed to suddenly make up her mind. "You'd better run along home," she said.

But I couldn't go home. I thought desperately and remembered some-

thing. "Please, Mrs. Durphy," I said, "if you will lend us a little girl my dad will buy her a Toni doll and a writing desk and a lot of other things, and we will have the biggest tree in town!"

She started talking to herself then about one child having Christmas anyway or something, and then she said, "Well — I — I guess it would be all right. Which one did you want?"

"That one," I said, pointing to the little one with tangled hair.

"Rosalie?" Mrs. Durphy said. "Rosalie — Rosalie gets so frightened."

But one of the bigger girls said, "You want a dolly, don't you, Rosalie? You won't get scared, will you?"

"No get scared, no get scared!" the little girl chirped, dropping a handful of crayons and coming forward.

"We — well, I guess I'd better be going," I said, with all the children looking at me. The other little girl had gone whimpering to her mother, something about wanting a dolly, too, and I thought I'd better be going before they all wanted to come.

Mrs. Durphy brought a ragged coat. Then she looked at Rosalie's old shoes. "She has no boots," she said hesitantly. "Her feet will get wet."

I could see she was about to change her mind. "I will carry her piggy-back," I said quickly. "I used to carry Susan all the time."

With her ragged shoes tucked securely into my pockets, I turned to Mrs. Durphy. "Thank you, Mrs. Durphy," I said. "Thank you very much for the loan."

ROSALIE looked so pretty when I put the pink ruffly dress and the pink ribbons on her, that I squeezed her to see if she was as cuddly as Susan. But I think she was too bony. Anyway, she pushed me away. She was crying a little so I showed her in the mirror how pretty she looked, and she felt better.

But on the stairs before mother and daddy I thought something awful was going to happen. Mother turned as white as the Christmas tree ridge when she looked at Rosalie. I thought she was going to say something, but she just sat there staring. Dad stood up and then he said, "Jerry, what have you been doing? Who is this child?"

"It's Rosalie," I said, "one of the Durphy children. I borrowed her! I . . . ."

Rosalie must have known that something was wrong, because she slid down on the stairs and grabbed my leg and burst into tears. I tried to pat her head, but she only clutched my leg tighter. "I want my mommy!" she cried.

Mother just sat there staring at the dress and ribbons. And dad had the most peculiar look on his face. Rosalie was screaming by now so loud I couldn't explain anything, and no matter how I tried I couldn't pry her away from my leg.

Just when I thought the whole world was going to tumble in, the door opened and there stood Aunt Jane.

I was so glad to see her I would have run and hugged her with all my might if I could have got loose.

Aunt Jane stood there a minute looking as if she wanted to fight somebody, and then she said,

"Well, aren't you even going to ask me to take off my hat?"

Then dad said, "Take it off," as though he was too tired to care whether she took it off or not.

"Seems to me somebody's got some explaining to do," she said, taking off her hat and clutching it in her hand. "Here it is only one day left to get that tree down and all the other things, and not a word said to me about coming."

Mother was holding onto the arms of her chair very hard.

Finally dad said, "Well, Jane, without Susan . . . ."

Aunt Jane pursed her lips into a straight line. "James Morris," she said, "it's about time somebody told you two a thing or two." She pulled the feather off her hat without even looking what she was doing, and twisted it around her finger. And then I guess she told them the thing or two, something about Christmas being the time to think of others and to be happy for what Jesus did for us. She looked squarely at me. "What about Jerry?" Doesn't he want any Christmas either? If he doesn't, he's different from all the other kids I know."

I couldn't look at mother and daddy. My throat was so full of lumps I couldn't swallow them all.

And then Rosalie started in again louder than ever. She hung onto my leg like a leech. "I want my mommy! I want my mommy!" she wailed, while the tears ran all over the pink ruffles.

"Jerry, who is this child?" Aunt Jane asked.

But I couldn't stand it any longer. All the miserable, lonely feelings I had saved up since Susan died seemed to break and run down my face in tears.

AUNT Jane came over and unfastened Rosalie somehow from my leg and sat down with her in the rocking chair.

"Now, Jerry," she said, "you go ahead and cry for awhile and then you tell me what this is all about."

So pretty soon I could talk. "She's one of the Durphy children. I borrowed her because there wasn't going to be any Christmas 'cause Susan is dead. So I thought if I could get a little girl to take Susan's place we could have Christmas, and get a tree and do all the things we've done . . . ."

And then I turned to run upstairs, because I felt so ashamed that I had cried so much when I was a big boy nine years old. But there was mother in front of me. Her eyes were full of shining tears.

"Jerry," she said, and pulled me down onto her lap on the stairs.

She held my head against her dress, and it felt so good because it was the first time since Susan's funeral, and I cried a little bit more. Then I felt her lips on my forehead, and it was wonderful.

"Jerry, will you please forgive me?" she said, and all I could do was put my arms around her neck and hug her tight.

Rosalie was fussing again. "I want my mommy," she whimpered.

"It seems this child wants her mother," Aunt Jane said. "Somebody'd better take her home."

Then I remembered. I slid off mother's lap and stood on the stairs. "But I promised Mrs. Durphy we would buy her a Toni doll and a writing desk and a lot of other things," I said.

Daddy came over and put one hand on my shoulder and the other around mother. "I guess at least

part of that can be arranged, Son," he said.

Aunt Jane winked at me.

"I don't want a dolly. I want my mommy," wept Rosalie.

"Jerry," Aunt Jane asked, "is this one of those children who live down by the river?"

"Yes," I said.

"Aren't there a lot of other children down there?"

"The whole house is full of them," I said.

"I think there are eight," mother said. "We shall bring them all up for Christmas."

"Jerry," Aunt Jennie said," it looks as though you and I had better take Rosalie home tonight and tell Mrs. Durphy to get ready for Christmas."

I looked at the ruffly dress and ribbons. "I'd better go take these off," I said.

"No, Jerry," mother said quickly. "Tell Mrs. Durphy that Rosalie may have them. And I'll fix a box tomorrow with some more of Susan's things. She could probably use them."

As I closed the door I could see daddy's arms around mother, and I guess he was going to kiss her, but there wasn't time for me to get mixed up in the pie now.

Hal Rumel

A CHRISTMAS DECORATION FOR RELIEF SOCIETY SOCIAL OR PROGRAM

Inez R. Allen

What could be more typical of the Christmas thought than to have the shepherds watching the new star of Bethlehem, and the Wise Men with their camels following its guiding rays?

The mantel in our Relief Society room was the setting for this holiday theme. The weeds and leaves which were used to frame the picture were gilded to harmonize with the color scheme of the room.

Hal Rumel

CHRISTMAS DINNER DECORATION AT HOME

Inez R. Allen

This holiday table displays the richness and glitter of the season, but not with the usual colors of red and green. To harmonize with the china, crystal, and silver used on the table, pink and silver Christmas ornaments were used. These were complemented by candles and carnations of a very delicate pink. The richness of the damask cloth and the tinted stemware completed the color scheme.

Birthday Congratulations

BIRTHDAY congratulations are extended to: Mrs. Amanda Jones Pritchett, Fairview, Utah, one hundred two; Mrs. Minnie Hansen Campion, Brigham City, Utah, ninety-eight; Mrs. Mary Reed Harris, Fort Duchesne, Utah, ninety-eight; Mrs. Mary C. Merrill, Preston, Idaho, ninety-seven; Mrs. Alvira Burnham Thomas, Long Beach, California, ninety-five; Mrs. Emma Frances Horrom Fielden, Salt Lake City, Utah, ninety-three; Mrs. Minnie Rathkey, Roseburg, Oregon, ninety-three; Mrs. Josephine Erickson Halverson, Salt Lake City, Utah, ninety-two; Mrs. Mary Beatrice Noble Egan, Salt Lake City, Utah, ninety-two; Mrs. Annie Heggie Jardine, Clarkston, Utah, ninety-one; Mrs. Annie Norberg Glade Nuttall, Salt Lake City, ninety; Mrs. Rosa M. Cunliffe, Salt Lake City, ninety; Mrs. Sarah Smith Collier Wickman, Emery, Utah, ninety; Mrs. Caroline Parkinson Goaslind, Salt Lake City, ninety.

From Near and Far

I must mention how much I enjoyed Mildred McKay's article on President McKay in the September *Magazine*. It is such personal glimpses that enrich our understanding and knowledge of our loved prophet. I especially wish to express my appreciation for the following numbers in the October *Magazine*: "Our Cabin Had a Porch," by Nell Murbarger—country-reared, I grew nostalgic as I read her beautiful and vivid descriptions; "My Guiding Light," by Lucille Tournear — what a lovely tribute to her mother; "Helping Hands," by Flo Whittemore — a beautifully clear portrait of the "ministry of hands"; and "So Dear to My Heart," by Ruth Young—I shed tears, remembering the little steepled church of my childhood. I love the poem, "Night Incident," by Lael W. Hill.

—Mabel Law Atkinson
Dayton, Idaho

The *Magazines* are coming out very beautifully, and we appreciate them. They are certainly filling the place in our Church they were meant for.

—Nina N. Bowman
President
Spanish-American Mission
Relief Society
San Antonio, Texas

The ladies of the Fulton Relief Society would like to praise you for your splendid *Magazine*. We love our lessons and the many wonderful and inspiring messages therein.

—Ruelle Pruett
Fulton, Kentucky

I enjoy the *Magazine*—its stories, features, and lesson department. I always read it all — take time out to do it. I especially like the serial "Heart's Bounty" by Deone R. Sutherland. Also enjoyed "Outings and Family Solidarity" by LaVern W. Parmley in the July issue and the picture of the Francis Madsen family. They looked so friendly and nice.

—Mrs. Amy Bennett
Virginia, Idaho

May I say that a subscription to *The Relief Society Magazine* which I have received as a wedding present is one of my most cherished gifts. I really feel like a homemaker now. I always enjoyed the *Magazine* in my mother's home, and it holds many spiritual connotations for me.

—Janice Christensen Jensen
Provo, Utah

The page "Woman's Sphere" is always very interesting. It is one of the choice pages in *The Relief Society Magazine*. I especially like the birthday congratulations to be extended to those elderly ladies. I am sure they are thrilled to know their names are in print.

—Mrs. Myrtle Hatch
Burley, Idaho

Each year goes so fast, and I don't want to miss a single issue of the *Magazine*. I have been a subscriber since I was married, and before that I read my mother's copy. The *Magazine* is a great help in my life, and I have gained much from being literature and theology class leader, as well as a visiting teacher. I am looking forward to the new social science lessons this year, too.

—Mary M. Jackson
Washington, D.C.

The *Magazine* has become very precious to me since I began my subscription one year ago. It contains such a wealth of knowledge and enjoyment that I would surely feel the loss if I missed even one issue.

—LaVon L. West
Great Falls, Montana

The Relief Society Magazine has always been a part of my life, both in my parents' home and in my own after marriage, and it has become more indispensable with every passing year. I enjoy the fiction and poetry of many friends, but most especially the writings of my wonderful mother, Dorothy Clapp Robinson.

—Whilden R. Wuehler
Fair Oaks, California

Woman's Sphere

Ramona W. Cannon

BELLE S. SPAFFORD, General President of Relief Society, in October, attended meetings of two national groups in New York City. She first attended meetings of the American Mothers Committee, the organization which selects the American Mother of the Year. The meetings stressed the importance of a more spiritual observance of Mother's Day and more effective religious training in the home, in harmony with the slogan of the Committee: "A Bible in Every Home." At the biennial meetings of the National Council of Women, of which President Spafford has been second vice-president for the past nine years, she was elected a member at large of the Executive Committee. President Spafford reported on the activities of Relief Society and of the American Mothers Committee. She opened the second day's meetings with prayer, presided at the luncheon, and paid a tribute to Mrs. Charlotte Leyden, retiring President of the Council, who was also elected a member at large.

EMILY H. BENNETT, First Counselor, Young Women's Mutual Improvement Association, also attended the meetings of the National Council of Women and presented a report of the activities of the Y.W.M.I.A., which holds membership in the Council. Mrs. Bennett had the honor of offering the invocation at the first meeting and of participating actively in the panel discussions.

IN Cairo, Egypt, today, many women, hiding behind veils not long since, are as modern in dress, living conditions, and outlook as are American women. Leading feminist educators, such as Madame Nahid Sirry, President of the Feminist Union, and Madame Karima Said, of the Egyptian Ministry of Education, have labored assiduously for these improved conditions. Women are doing much excellent social welfare work throughout Egypt, are holding more and more government offices, and are numerous employees in the Ministries of Public Health, Education, and Social Affairs.

A larger-than-life-size bronze statue of Eliza R. Snow, the great pioneer woman leader, second General President of Relief Society, who gave so untiringly of her fine mind and talents to the women of the Church, now stands in the garden of the Daughters of Utah Pioneers Memorial Building, 304 North Main Street, Salt Lake City, Utah. It was carved by Ortho Fairbanks and presented by the Nicholas G. Morgan Foundation.

LESSON DEPARTMENT

Theology—Characters and Teachings of The Book of Mormon

Lesson 46—Prophecies Concerning the Jews, Gentiles, and Lamanites in the Latter Days

Elder Leland H. Monson

For Tuesday, March 5, 1957

Objective: To show that the prophecies made by Book of Mormon prophets are being fulfilled.

THE Book of Mormon is rather explicit in what it has to say about the Gentiles, the Jews, and the Lamanites. Various prophets looked into the future and wrote concerning these three groups of people.

Concerning the Gentiles

The Gentiles, according to The Book of Mormon, were to be given the privilege of unveiling this great land of America after it had been hidden from the nations of the world for hundreds of years. Nephi wrote:

> And I looked and beheld a man among the Gentiles, who was separated from the seed of my brethren by the many waters; and I beheld the Spirit of God, that it came down and wrought upon the man; and he went forth upon the many waters, even unto the seed of my brethren, who were in the promised land. . . .
>
> And it came to pass that I beheld many multitudes of the Gentiles upon the land of promise; and I beheld the wrath of God, that it was upon the seed of my brethren; and they were scattered before the Gentiles and were smitten (1 Nephi 13:12, 14).

This quotation undoubtedly refers to the discovery of America by Columbus, and to the fact that many Gentiles would follow in his wake.

Nephi also saw that a great and marvelous work would be accomplished among these Gentiles, for they were to receive the Nephite records (2 Nephi 29:3) and to take the contents to the remnant of the Nephite and Lamanite civilization in the latter days. Nephi wrote:

> And it came to pass that the angel of the Lord spake unto me, saying Behold, saith the Lamb of God, after I have visited the remnant of the house of Israel — and this remnant of whom I speak is the seed of thy father—wherefore, after I have visited them in judgment, and smitten them by the hand of the Gentiles and after the Gentiles do stumble exceedingly,

because of the most plain and precious parts of the gospel of the Lamb which have been kept back by that abominable church, which is the mother of harlots, saith the Lamb — I will be merciful unto the Gentiles in that day, insomuch that I will bring forth unto them, in mine own power, much of my gospel, which shall be plain and precious, saith the Lamb (I Nephi 13:34).

Writing again on this same subject, Nephi pointed out:

And after our seed is scattered the Lord God will proceed to do a marvelous work among the Gentiles, which shall be of great worth unto our seed; wherefore, it is likened unto their being nourished by the Gentiles and being carried in their arms and upon their shoulders (1 Nephi 22:8).

On another occasion, Nephi prophesied that the Gentiles should carry the message of the record to a remnant of his seed:

And then shall the remnant of our seed know concerning us, how that we came out from Jerusalem, and that they are descendants of the Jews.

And the gospel of Jesus Christ shall be declared among them . . . (2 Nephi 30:4-5; see also 3 Nephi 26:8).

But it was not the Nephite record alone that the Gentiles were to give to a remnant of Nephi's people, for Nephi saw that the Gentiles would take the Jewish record to a remnant of his seed:

Therefore repent, and be baptized in the name of Jesus, and lay hold upon the gospel of Christ, which shall be set before you, not only in this record but also in the record which shall come unto the Gentiles from the Jews, which record shall come from the Gentiles unto you (Mormon 7:8).

And it came to pass that I beheld the remnant of the seed of my brethren, and also the book of the Lamb of God, which had proceeded forth from the mouth of the Jew, that it came forth from the Gentiles unto the remnant of the seed of my brethren (1 Nephi 13:38).

It was further to be the mission of the Gentiles to scatter a remnant of the house of Israel. (See 1 Nephi 15:17; 2 Nephi 10:18.)

The Book of Mormon indicates, too, that there should be a great Gentile nation built upon this land:

And it meaneth that the time cometh that after all the house of Israel have been scattered and confounded, that the Lord God will raise up a mighty nation among the Gentiles, yea, even upon the face of this land; and by them shall our seed be scattered (1 Nephi 22:7).

But behold, this land, said God, shall be a land of thine inheritance, and the Gentiles shall be blessed upon the land.

And this land shall be a land of liberty unto the Gentiles, and there shall be no kings upon the land, who shall raise up unto the Gentiles (2 Nephi 10:10-11).

A glorious promise is also held out to these Gentiles, for Nephi says:

. . . that if the Gentiles shall hearken unto the Lamb of God in that day that he shall manifest himself unto them in word, and also in power, in very deed, unto the taking away of their stumbling blocks—

And harden not their hearts against the Lamb of God, they shall be numbered among the seed of thy father; yea, they shall be numbered among the house of Israel; and they shall be a blessed people upon the promised land forever . . . (1 Nephi 14:1-2; see also 2 Nephi 30:2).

Concerning the Lamanites

Book of Mormon prophets, interested as they were in these Gentiles, also showed great concern over the

Lamanites. There were periods in the Lamanite history when they were righteous as indicated by the conversions among them by the sons of Mosiah, the preachings of Samuel the Lamanite, and the merging of the Nephite and Lamanite civilizations after the appearance of the Christ when the Nephites and Lamanites had all things in common. (Helaman 6:1). There were more periods, however, when the Lamanites were unrighteous. But we are not concerned with this history here, for we want to know what promises the Lord held out for the Lamanites in the last days.

Just before sealing up his father's record, Moroni wrote a few words to his Lamanite brethren of the future concerning the record the Gentiles would give unto them. He wrote:

> . . . and I write unto my brethren, the Lamanites; and I would that they should know that more than four hundred and twenty years have passed away since the sign was given of the coming of Christ.
>
> And I seal up these records, after I have spoken a few words by way of exhortation unto you.
>
> And when ye shall receive these things, I would exhort you that ye would ask God, the Eternal Father in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost (Moroni 10:1-2, 4).

Moroni further encouraged these Lamanites not to deny the gifts of God—the gift of knowledge, the gift of faith, the gift of healing, the gift of prophecy, and the others. He seems to be pleading with them to accept the gospel in the last days when it would be presented to them.

Moroni appears to have directed his entire writings in the Book of Moroni to the Lamanites. (See Moroni 1:4.) It was to the Lamanites that he wrote when he discussed the ordinances of the gospel and gave the two prayers for administering the sacrament, the mode of bestowing the Holy Ghost, and the ordination of priests and teachers.

One of the early Book of Mormon prophets, Enos, prayed "with many long strugglings" for the Lamanites:

> And now behold, this was the desire which I desired of him — that if it should so be, that my people, the Nephites, should fall into transgression, and by any means be destroyed, and the Lamanites should not be destroyed that the Lord God would preserve a record of my people, the Nephites; even if it so be by the power of his holy arm, that it might be brought forth at some future day unto the Lamanites, that, perhaps, they might be brought unto salvation—
>
> And I had faith, and I did cry unto God that he would preserve the records; and he covenanted with me that he would bring them forth unto the Lamanites in his own due time (Enos 13, 16).

Helaman later held forth promises for the Lamanites of the last days. Helaman wrote:

> Yea, I say unto you, that in the latter times the promises of the Lord have been extended to our brethren, the Lamanites; and notwithstanding the many afflictions which they shall have, and notwithstanding they shall be driven to and fro upon the face of the earth, and be hunted, and shall be smitten and scattered abroad, having no place for refuge, the Lord shall be merciful unto them.
>
> And this is according to the prophecy, that they shall be brought to the true

knowledge, which is the knowledge of their Redeemer, and their great and true shepherd, and be numbered among his sheep (Helaman 15:12-13).

Mormon also called upon the Lamanites in the last days to repent, as quoted previously:

Therefore repent, and be baptized in the name of Jesus, and lay hold upon the gospel of Christ, which shall be set before you, not only in this record but also in the record which shall come unto the Gentiles from the Jews, which record shall come from the Gentiles unto you (Mormon 7:8).

Concerning the Jews

The Book of Mormon prophets also wrote much about the Jews and the promises of the Lord to them in the last days. Lehi brought with him from Jerusalem the brass plates, the record of the Jews. Nephi speaks of making a record ". . . in the language of my father, which consists of the learning of the Jews and the language of the Egyptians" (1 Nephi 1:2).

The Book of Mormon makes it clear that the Jews were responsible for the crucifixion of the Christ (2 Nephi 10:3), and that they would become a hated and despised people.

Nephi wrote:

And as for those who are at Jerusalem, saith the prophet, they shall be scourged by all people, because they crucify the God of Israel, and turn their hearts aside, rejecting signs and wonders, and the power and glory of the God of Israel.

And because they turn their hearts aside, saith the prophet, and have despised the Holy One of Israel, they shall wander in the flesh, and perish, and become a hiss and a by-word, and be hated among all nations (1 Nephi 19:13-14).

Wherefore, the Jews shall be scattered among all nations; yea, and also Babylon shall be destroyed; wherefore, the Jews shall be scattered by other nations.

And after they have been scattered, and the Lord God hath scourged them by other nations for the space of many generations, yea, even down from generation to generation until they shall be persuaded to believe in Christ, the Son of God, and the atonement, which is infinite for all mankind — and when that day shall come that they shall believe in Christ, and worship the Father in his name, with pure hearts and clean hands, and look not forward any more for another Messiah, then, at that time, the day will come that it must needs be expedient that they should believe these things.

And the Lord will set his hand again the second time to restore his people from their lost and fallen state. Wherefore, he will proceed to do a marvelous work and a wonder among the children of men.

Wherefore, he shall bring forth his words unto them, which words shall judge them at the last day, for they shall be given them for the purpose of convincing them of the true Messiah, who was rejected by them; and unto the convincing of them that they need not look forward any more for a Messiah to come, for there should not any come, save it should be a false Messiah which should deceive the people; for there is save one Messiah spoken of by the prophets, and that Messiah is he who should be rejected of the Jews (2 Nephi 25:15-18).

Nephi knew that in the last days the Jews (as well as the nations of the Gentiles) would become ". . . drunken with iniquity and all manner of abominations" (2 Nephi 27:1). Despite this condition, Nephi also saw that the Nephite record and the record of the lost tribes of Israel would come to the Jews. (See 2 Nephi 29:13.)

Nephi also said:

. . . as many of the Jews as will not repent shall be cast off; for the Lord

covenanteth with none save it be with them that repent and believe in his Son, who is the Holy One of Israel (2 Nephi 30:2).

However, Nephi promised:

And it shall come to pass that the Jews which are scattered also shall begin to believe in Christ; and they shall begin to gather in upon the face of the land; and as many as shall believe in Christ shall also become a delightsome people (2 Nephi 30:7).

Jacob saw the day when the Jews ". . . because of their iniquities . . ." would suffer from destruction, famines, pestilences, and bloodshed; ". . . and they who shall not be destroyed shall be scattered among all nations" (2 Nephi 10:6). He prophesied, however, that:

. . . When the day cometh that they shall believe in me, that I am Christ, then have I covenanted with their fathers that they shall be restored in the flesh, upon the earth, unto the lands of their inheritance (2 Nephi 10:7).

Mormon, a later prophet, was interested in seeing that in the last days the Jews:

. . . the covenant people of the Lord, shall have other witness besides him whom they saw and heard, that Jesus, whom they slew, was the very Christ and the very God (Mormon 3:21).

Mormon knew, of course, that his record would be a witness.

Mormon, cognizant of what the attitude of people would be towards the Jews in the last days, urged us not to glory in persecuting them. He wrote:

. . . ye need not any longer hiss, nor spurn, nor make game of the Jews, nor any of the remnant of the house of Israel; for behold, the Lord remembereth his covenant unto them, and he will do unto them according to that which he hath sworn (3 Nephi 29:8).

Book of Mormon prophets were solicitous of the future welfare of these groups of people, the Gentiles, Lamanites, and Jews, and wrote to encourage them to accept the gospel in the last days. They promised a rich reward to all who would accept it.

Questions on the Lesson

1. What are the promises to the Gentiles, if they repent?
2. What are the promises to the Lamanites of the last days?
3. Discuss how the prophecies in The Book of Mormon concerning the Jews are coming to pass?
4. If Book of Mormon prophets were concerned with these people, what is our responsibility?

Single Copies of December Issue Available

Single copies of this issue of the *Magazine* featuring the Dedication of The Relief Society Building with four-color illustrations, are available for twenty-five cents each, postpaid. Orders may be sent to *The Relief Society Magazine*, 76 North Main St., Salt Lake City 16, Utah.

Visiting Teacher Messages—
Book of Mormon Gems of Truth

Lesson 46—"And Now, My Beloved Son, Notwithstanding Their [The Nephites] Hardness, Let Us Labor Diligently; For If We Should Cease to Labor, We Should Be Brought Under Condemnation; For We Have a Labor to Perform Whilst in This Tabernacle of Clay That We May Conquer the Enemy of All Righteousness and Rest Our Souls in the Kingdom of God" (Moroni 9:6).

Leone O. Jacobs

For Tuesday, March 5, 1957

Objective: To remind us that we as individuals must never cease laboring to bring souls to Christ.

IT is well for each of us to bear in mind that we do have a labor to perform while here in mortality, and to realize what that labor is. We are not here to drift aimlessly with the tide of circumstance, for there is purpose in our existence. We are on earth for two specific reasons: to work out our individual salvation — to "conquer the enemy of all righteousness" as Mormon states, and as individuals to spread the gospel of Jesus Christ.

The Church of Jesus Christ embodies a great missionary system. The truth of the gospel must be offered to all the world, and each of us has an obligation to do all in his power to contribute to this effort. Not all Church members receive formal missionary calls, but, nevertheless, all can and should participate in this vital work of spreading the gospel. One stake has instituted a project whereby the Church members contact their nonmember friends and inquire how much they know of our Church principles, and ask if they would be interested in knowing more. It was found that nearly fifty per cent of those questioned said they were interested in learning more.

Brigham Young said:

> . . . There is neither man or woman in this Church who is not on a mission. That mission will last as long as they live, and it is to do good, to promote righteousness, to teach the principles of truth, and to prevail upon themselves and everybody around them to live those principles that they may obtain eternal life (*Discourses of Brigham Young*, page 322).

There are different types of missionary work: among them, that which is accomplished by the influence of good example; that done through formal missionary labors; that which is done by discussion with friends and neighbors during day by day association, and others.

Mormon brings out an important point concerning the teaching of the gospel. Though some people seem unreceptive to the gospel, we should not feel justified in discontinuing our efforts in their behalf, else we ourselves may come under

condemnation. Individual personalities and backgrounds differ widely and some people cannot accept the gospel as readily as others. Some may have been prejudiced against the Church by the poor example of a Church member or have been given false information. Nevertheless, it is our responsibility to continue to persuade with patience and love.

Let us use every noble means at our command to bring souls unto the Lord. "Remember the worth of souls is great in the sight of God" (D. & C. 18:10).

Work Meeting—Food Preparation and Service

(A Course Recommended for Use by Wards and Branches at Work Meeting)

Lesson 6 — Desserts

Rhea H. Gardner

For Tuesday, March 12, 1957

DESSERT originally meant food served after the table had been cleared or deserted of everything, even the cloth removed. In Europe, "dessert" still means fruit served at the end of the meal. Americans are responsible for giving the sweet the place of honor at the end of the meal.

The right dessert complements a meal. That is, it adds what is needed to make the meal complete or give it perfect balance. If the main course is a sumptuous and filling one, top it off with something light and easily digested. When the rest of the meal skimps on calories and protein, you have a chance to do your bit nutritionally by including a satisfying dessert.

The easiest of all desserts to prepare is a bowl heaped with colorful fruit which has been washed, dried, and chilled. Cheese and crisp, unsweetened crackers are natural affinities, or crisp cookies are pleasant accompaniments.

Cake is one of the most popular desserts. Many would say that no one can claim to be a really good cook unless she can make a feather-light, mouth-watering cake.

As the altitude increases the air pressure becomes less. This requires some slight changes in the recipe that basically is still as good as ever. For cakes containing shortening and two cups flour, it is necessary to reduce the baking powder one-fourth to one-half teaspoon for every rise in altitude of 2500 feet. A reduction of about two tablespoons of sugar for each cup and a slight increase in liquid may also be necessary for perfect texture, for each rise in altitude of 2500 feet. When one goes to a lower altitude, additions of the same amounts should be made, if your recipe gave perfect results where you were.

All-purpose flour will not yield as fine and light a product as will cake flour. If you use all-purpose flour, remove two tablespoons of

flour for each cupful used and add in its place two tablespoons of cornstarch. Ingredients which are room temperature make a better textured cake than those taken directly from the refrigerator. A uniform temperature near seventy to seventy-five degrees Fahrenheit is considered best. This is particularly important when making sponge-type cakes. Egg whites that are room temperature when used give a lighter, more tender cake of greater volume and finer texture. Ingredients that are too warm, however, can also spoil the cake. Warm, oily fat will not cream satisfactorily, will not incorporate air and build up a smooth, creamy mixture and will produce a coarse textured cake.

It is almost impossible to beat the shortening, sugar, and egg mixture too much. When cakes requiring these ingredients are being made, thorough mixing in these stages is all to the good of the cake. Once you start adding the liquid and dry ingredients, stir gently to blend, but do not beat the batter more than necessary for perfect blending of ingredients.

Pie is the real American dessert. Shells which are filled and then baked, should be served as soon as possible after they have cooled to be just warm. If baking must be done several days in advance of serving, there are two alternatives. You may freeze the ready-to-bake pies so they can be removed from the freezer and baked as needed, or you may bake the pastry shells in regular tins or on the back of muffin tins. Pre-baked shells may be kept for weeks, if stored in a covered container in a cool place.

Most cream and custard-type fillings such as pumpkin or any of the cream fillings may be stored in covered containers in the refrigerator for a week or two. When ready to serve your pie, freshen the pastry by placing it in a warm oven for a few minutes to give it that just-out-of-the-oven freshness.

One of the most popular wintertime desserts is steamed carrot and fruit pudding. It is easily and quickly made and is fairly inexpensive. If kept in a tightly covered container in a cool place, it keeps for weeks. When processed in glass jars or cans and sealed air tight, it will keep for a year or more. Prepared in this way, it makes a perfect dessert when unexpected company calls, for a Sunday dinner, and for those extra busy days any month of the year when the menu calls for a nutritious and satisfying dessert.

The right sauce complements the pudding but never dwarfs the delicate flavor of it. Choose the sauce carefully for your pudding by first deciding what the pudding needs to enhance the eating quality of it. One pudding may need a low calorie tart sauce made of a blend of fruit juice; another one, a sauce wherein a pleasing blend of spices predominates; while for others, a rich, hard sauce is a must. In every instance, make sure that the sauce plays a supporting role and not the role of the main character of your dessert.

Increase the fun of meal preparation by including a dessert surprise on the family dinner menu at least every week or two. Get off the

beaten track dessert-wise, and you will discover more appetizing food to serve your family than you ever dreamed of before. Such a practice, not only with desserts but with all other foods, does much to replace boredom with adventure and fun in food preparation.

Reference: "Cake Baking at High Altitude," Utah State Agricultural College Extension Service, Logan, Utah, 10c per copy.

Literature—Shakespeare in Our Lives

Lesson 6—Romeo and Juliet

Elder Briant S. Jacobs

(Text: *Shakespeare Major Plays and the Sonnets*, by G. B. Harrison, Harcourt, Brace & Company, 1948)

For Tuesday, March 19, 1957

Objective: To witness the great beauty of the poetic expression and dramatic skill of Shakespeare in depicting the love of Romeo and Juliet.

> Where be these enemies? Capulet! Montague!
> See what a scourge is laid upon your hate
> That Heaven finds means to kill your joys with love!
> . . . . All are punished.
>
> V. 3. 291-295

AS common as it is true, is the old saying, "All the world loves a lover." And no lovers have been more widely known and loved than Romeo and Juliet, surely because of all lovers in literature theirs is the pure love which each of us desires to possess and experience personally and ideally. By the very fact, then, that from its first presentation *Romeo and Juliet* has been one of Shakespeare's most popular triumphs, we may justly assume that in its words and motions we find embodied our own "best" loves, but loves condensed, purified, and exalted through the genius of the poet Shakespeare. It must then also follow that together we should read Shakespeare as he "Holds the mirror up to nature, as 'twere," if we would come to know more deeply the movingly strange powers of love which dominate, at least, our hopes, if not our lives.

The fraternity of lovers is one of the best and largest our world can offer. Shakespeare acts as scribe. Only those who have been initiated know the truth of love's logic as stated in the first lines of his sonnet 138:

> When my love swears that she is made of truth,
> I do believe her, though I know she lies.

For the uninitiated and the selfish, such a paradox is only sheer nonsense. Likewise they can never know that:

> Love is a smoke raised with the fume of sighs;
> Being purged, a fire sparkling in lovers' eyes;

Being vexed, a sea nourished with lovers' tears.
What is it else? A madness most discreet,
A choking gall and a preserving sweet.
I. 1. 196-200

Save for Shakespeare's addition to the nurse and his new emphasis and characterization on some figures, he lifted the entire substance of the plot directly from Arthur Broke's poem, *The Tragical Historie of Romeo and Juliet*, published in 1562, itself deeply indebted to Bandell, an Italian novelist. But while in his source many weeks of wooing precede the wedding, Tybalt is not slain until several months later, and Romeo's exile lasts from Easter through September, Shakespeare achieves his power of impact by condensing all these events into three or four days. It was by thus rearranging this plot and people that Shakespeare first created a well-knit plot which enabled "live" characters to create themselves into reality. This plot has a jewel precision which, through its superb craftsmanship, itself gives pleasure. The chief fault of the play is the posing artificiality of Romeo in the early scenes, and such long dry runs as Friar Laurence's long discourse on herbs (II. 3) or Lady Capulet's rather artificial comparison of Paris to a book (I. 3).

Plot

The play begins in the streets of Verona, where the flashing swords and malice of Tybalt once more enflame the ancient vendetta feud between the two wealthy houses of Montague and Capulet. Immediately sensing the danger, Prince Escalus decrees death as the punishment to the next person who starts a street-brawl. The Montague Romeo loves Rosaline, but when he masks and attends the Capulet ball, he instantly loves Juliet, their only daughter. After the ball he secretly enters her garden to hear her vowing her love for him. Out of the shadows he replies, and they agree to be married secretly the next day by Friar Laurence. Soon after their marriage, Romeo meets Tybalt, now his relative by marriage. Romeo cannot now dare to defend his honor when Tybalt insults him, so Mercutio, his gallant friend, fights Tybalt and is slain. Seeing his dearest friend killed, Romeo slays Tybalt and is banished from the city for life.

Meanwhile, unaware that their daughter is already a wife, the Capulets arrange for Juliet to marry Paris, a wealthy, older suitor. Desperately frightened by his ardor and their approaching marriage, Juliet appeals to Friar Laurence for help, after both her nurse and her mother advise the marriage. The priest gives her a potion to drink which will make her appear dead for forty-two hours. After she is placed in the family vault, Friar Laurence expects to summon Romeo from Mantua to the Capulet family tomb where he is to steal away his drugged bride.

But fate prevents the messenger from finding Romeo in Mantua; instead, Romeo learns only that his bride is dead. After hastily buying poison he returns to her tomb, where he is discovered by Juliet's promised husband, Paris. In their encounter Romeo kills Paris, sees Juliet apparently dead, then drinks the poison as he dies in her arms.

Alarmed, the Friar comes minutes later to awaken Juliet. Sensing at once what has happened she stabs herself. The two families arrive to find their children dead, and over their bodies the Capulets and Montagues bemoan their mutual blindness and hatred and vow to be friends henceforth.

Tragedy vs. Pathos

In *Romeo and Juliet* Shakespeare reveals how heavily he is still influenced by the medieval concept of tragedy, which held that mortals come to disastrous ends because an irresistible Fate has thus decreed. (See "Ordered Universe" Lesson 2.) The Prologue to Act I tells how:

A pair of star-crossed lovers take their life,
Whose misadventured piteous overthrows
Do with their death bury their parents' strife.

Prologue 6-8

More than fifteen passages within the play constantly remind us that their love is "death-market" that "froward fortune," "fortune's cruel will" and "false fortune" have predetermined the disastrous end of their love before it began. When, at their first impassioned meeting, Juliet seeks to know the identity of her lover, she says:

Go ask his name. If he be married,
My grave is like to be my wedding bed.

I. 5. 136-137

Early in the play Romeo tells his dear friend Mercutio that he had "dreamed a dream," and even before meeting Juliet at the feast of the Capulets, Romeo has a great foreboding:

I fear, too early. For my mind misgives
Some consequence, yet hanging in the stars,
Shall bitterly begin his fearful date
With this night's revels, and expire the term
Of a despised life closed in my breast
By some vile forfeit of untimely death.
But He that hath the steerage of my course,
Direct my sail!

I. 4. 106-113

In the final scene Romeo tells how "I dreamed my lady came and found me dead" (V. 1. 6), just as Romeo's servant dreams that his master is fighting within the tomb, which also prophesied an actual happening.

But such a definition of tragedy is no nearer *tragedy* than is the play itself. In his *Poetics*, Aristotle defines tragedy as "a form of drama exciting the emotions of pity and fear. Its action should be single and complete, presenting a reversal of fortune, involving persons renowned and of superior attainments . . . ." Tragedy has always involved man's own inner struggle and a conflict of will. Tragedy involves a disastrous end to some great person through his own inner weaknesses. In the highest tragedy, defects may be either of will or moral strength.

Romeo and Juliet, therefore, falls short of containing high tragedy, since its disastrous end is produced, not by inner struggle or weakness within the characters, but by a series of unfortunate coincidences. It was just bad luck which brought together Mercutio and Tybalt, as it was bad luck that the messenger to Romeo was sealed up in a house filled with plague. And if only Friar Laurence could have arrived at the tomb one minute *before* Romeo drank the poison! These are ele-

ments of chance, not of tragedy; therefore, they comprise a level of secondary importance within the play.

The elements of tragedy, though present, are here dominated by pathos, or the quality of awakening sympathy, pity, and sorrow. Never do we feel a *fear* resulting from any conflict within anyone. We are carried along on the same currents of hope and despair which alternately carry the lovers to heights and depths—indeed one of the play's strongest appeals is that Shakespeare enables his audience *to become* Romeo and Juliet. The dominant reality throughout the play is the magnificent irresistibility of pure love. In the suddenness of their passion lies the weakness from which all disaster stems. So suddenly are they met and mated, so impulsively do they disregard all lesser reality than their great love, that suffering is bound to follow. Even Juliet, for a moment, is distressed by their union which is:

. . . too rash, too unadvised, too sudden,
Too like the lightning, which doth cease to be
Ere one can say "It lightens."
II. 2. 118-120

Father Laurence, in his maturity, sees the impassioned lovers as they themselves cannot. How sad to see them disregard his wise advice:

These violent delights have violent ends,
And in their triumph die, like fire and powder
Which as they kiss consume. The sweetest honey
Is loathsome in his own deliciousness,
And in the taste confounds the appetite.
Therefore, love moderately, long love doth so,
Too swift arrives as tardy as too slow.
II. 6. 9-15

(Read Act II, Scene 6.)

In our concern over details of plot, definition, and weakness, we must never forget that, despite all, for those of all ages in love with love, this is their best-loved Shakespearean play (for such persons, greatness is not the basis of judgment).

In fairness to the play, as a whole, we must then proceed to point out three of its triumphs.

1. *Triumph Over Falseness*

Just as the great theme of the play is the triumph of love, so Shakespeare has filled almost every scene with love's imagery and music. In his complete fairness, Shakespeare's all-seeing eye has defined love as seen from many points of view. Thus through Mercutio's eyes love is "sex" and a clever game; for the nurse, love is earthly, bawdy, and a practical means of ensuring property and position; for Juliet's parents, love is a rash, unnecessary pain which, in no way, should be the concern of their daughter, particularly since her father is so eminently capable of choosing for her a husband who can guarantee her prestige, wealth, security. Furthermore, her father himself was a "mouse-hunter" (modern: wolf) in his younger years. None of these understand the world into which Romeo and Juliet have entered, since, in each case, their definition of love is partial or false. The lovers are most nearly able to share themselves with Friar Laurence, yet, even he, fills his first speeches with erotic symbols. Thus, by all those nearest them, they are tempted to love partially, or for the wrong reasons. The great glory of the

play is that never do they yield to these pressures. Through both their words and the shape of the entire play, love is cut off from the usual world with its usual definitions of love, and exalted into its own high realm where love speaks of love and thus creates itself. All attempts to debase love into something less than holy are thwarted. It is significant that the first intense conversation between Romeo and Juliet is filled with the religious imagery which alone expressed what they felt for each other:

Rom. If I profane with my unworthiest hand
This holy shrine, the gentle fine [punishment] is this,
My lips, too blushing pilgrims, ready stand
To smooth that rough touch with a tender kiss.
Jul. Good pilgrim, you do wrong your hand too much,
Which mannerly devotion shows in this;
For saints have hands that pilgrims' hands do touch,
And palm to palm is holy palmers' kiss.
Rom. Have not saints lips, and holy palmers too?
Jul. Aye, pilgrim, lips that they must use in prayer.
Rom. Oh then, dear saint, let lips do what hands do.
They pray. Grant thou, lest faith turn to despair.

1.5. 95-106

Would that all first kisses might be surrounded with such an aura! For Romeo and Juliet it makes them impregnable to stern lesser realities; literally their love makes them thrice armed and fearless. They are, therefore, able to triumph over everything less than love.

2. *Triumph Over Flatness*

When most of us feel the occasional need to break our self-imposed chains and express emotion for a loved one, we smile, hold hands, send flowers or a commercial sentiment, or even say, "I love you." Largely we *feel* only, because we cannot say. *Romeo and Juliet* provides invincible proof that great love is created and sustained by using the tongue to capture and enthrall those more direct avenues to the soul: the eye and the ear.

As Hazelton Spencer has phrased it so well, "*Romeo and Juliet* is made of music." It is a lyrical hymn to love which bestows exciting magic upon its devotees. Contrast for example, how stiff and contrived are Romeo's lovewords addressed to Rosaline:

She is too fair, too wise, wisely too fair
To merit bliss by making me despair.
She hath forsworn to love, and in that vow
Do I live dead, that live to tell it now.

I. 1. 227-230

This is a word-play, love-making for amusement and wit. Now feel Romeo's rich imagery as he describes Juliet whom he has just seen for the first time:

Oh, she doth teach the torches to burn bright!
It seems she hangs upon the cheek of night
Like a rich jewel in an Ethiop's ear—
Beauty too rich for use, for earth too dear!

I. 5. 46-49

One of the most famous scenes in all literature, and justly so, is Act II, Scene 2. (Read as much of this scene as time permits.) It is night. Romeo has broken into the Capulet orchard where, concealed by shadows, he sees Juliet at the window above him:

Rom. It is my lady, oh, it is my love!....
The brightness of her cheek would shame those stars
As daylight doth a lamp; her eyes in heaven
Would through the airy region stream so bright
That birds would sing and think it were not night.
See how she leans her cheek upon her hand!
Oh, that I were a glove upon that hand,
That I might touch that cheek!
Jul. Aye me!
Rom. She speaks.
Oh, speak again, bright angel! For thou art
As glorious to this night, being o'er my head,
As is a winged messenger of Heaven
Unto the white-upturned wondering eyes
Of mortals that fall back to gaze on him
When he bestrides the lazy-pacing clouds
And sails upon the bosom of the air.
Jul. O Romeo, Romeo, wherefore art thou Romeo?
Deny thy father and refuse thy name,
Or, if thou wilt not, be but sworn my love
And I'll no longer be a Capulet . . . .
Rom. I take thee at thy word.
Call me but love, and I'll be new baptized.
Henceforth I never will be Romeo . . . .
Jul. My ears have yet not drunk a hundred words
Of thy tongue's uttering, yet I know the sound.
Art thou not Romeo, and a Montague?
Rom. Neither, fair saint, if either thee dislike.
II. 2. 10, 19-36, 49-51, 58-61

It is such words as these which clothe in immortal substance the very texture of love. It is these words, too, which transform Romeo from somewhat of a literary fop into an entire man enraptured with new love, while Juliet in her innocent frankness speaks into her words every nuance of her womanly awareness and response. In these words Shakespeare's triumph over the most difficult medium of words is well-nigh complete; likewise the lover's triumph over shallowness, triviality, and self, is well-nigh perfect.

Other passages which should be noted for their beauty and read aloud are II. 3. 33-38 and III. 5. 1-36.

Triumph Over Death

How much stronger is our conviction that love is good, when we know those involved, as now we know Romeo and Juliet. From one practical viewpoint their love destroyed them. But then we have a right to ask, is that the reason they live forever in the hearts of mankind? We grieve as we read the final act of the play, yet, despite the grip of pain and sorrow upon us, still there glows within us a satisfying warmth at the memory of so great a love which once was. And ever shall be.

When Romeo breaks into the Capulet vault to discover Juliet dead, he pictures Death as his rival lover:

. . . Ah, dear Juliet,
Why art thou yet so fair?
Shall I believe
That unsubstantial death is amorous,
And that the lean abhorred monster keeps
Thee here in dark to be his paramour?
For fear of that, I still will stay with thee,

And never from this palace of dim night
Depart again.
V. 3. 101-108

Thus Shakespeare brings before our eyes his belief that a love made great in life need not end at death. Thus, in his deep wisdom and keen seeing, in his lyrical beauty and his entire fairness, he allows us to see the mysteries of love through his eyes, that we might know greater happiness and security upon returning to ourselves.

Thoughts for Discussion

1. How can a literary love, which never actually happened, contain for us anything of truth?
2. How does pathos differ from tragedy?
3. Just as Romeo and Juliet's great strength is in their love, what is the weakness in their love?

Social Science—Latter-day Saint Family Life

Lesson 5—"Unto the Least of These"

Elder John Farr Larson

For Tuesday, March 26, 1957

Objective: To show that salvation is the ultimate aim in all service to the needy.

THE Prophet Joseph Smith clearly enunciated a philosophy of dealing with those unfortunate persons who find themselves in trouble or wanting the essentials of life. His teachings, based upon and consistent with those of Christ, nevertheless were somewhat strange and different for his day. They stressed the importance of the individual and his progression, salvation, and exaltation. He urged the sisters to develop certain characteristics within themselves which are now recognized as important in dealing with people who have problems. Basically, the Gospel Plan was taught. He emphasized the importance of mercy, understanding, and acceptance of the human weakness, as well as the necessity of being forgiving and refraining from judgment. He observed, time and again, that the worth of souls is great in the eyes of God. Everything he suggested was calculated to improve the individual. The basic objective of his teachings, that of individual salvation, is a guiding principle in all service. It is applicable whether the service be to the sick, the poor, the bereaved, the troubled, the discouraged, or the spiritually weak.

The Prophet's teachings were specific and practical. He seemed to reject the philosophy of the day, i.e., that the "poor" were basically criminal in nature, and his emphasis on the individual was at variance with the idea that all should be treated alike. His charge to "seek out objects of charity" represented a change from the desire of most people to avoid responsibility for the poor.

Conditions of want and the pinch of poverty were not unfamiliar to the Prophet. His mother describes instances when the family had few of the essentials. The Prophet knew

what it was to be without a home and without food. That he had been concerned with the poor prior to the organization of the Relief Society is indicated in his annals. The general conditions of the poor and the treatment of persons involved in crime were undoubtedly known to him. As an astute observer, he had a knowledge of the programs dealing with these matters. His experiences and knowledge, together with his understanding of people, and the inspiration which was his, magnificently equipped him to recognize the errors and injustices and to give advice to correct this service to others.

Early Welfare Philosophy in the United States

The early philosophy and statutes relating to the poor were based upon the English Poor Relief Society Act of 1601. The treatment of the poor by local communities was basic to this system. As a result, needs were met by a makeshift pattern, entirely lacking in uniformity. The principal concern of the law was to prevent nonresident indigents from obtaining residence, and provision was made for their removal from the community, as criminals. Many indigents were forced from one community to another, particularly the mentally impaired and the chronically ill. The "overseers of the poor" had the power to remove dependent children from their parents and "indenture" them to an employer who would support them in return for their labor. Often this became virtual slavery. In the administration of the law little concern was given to individual differences in need, the attitude being that all should be treated alike. Josiah Quincy, a contemporary of the Prophet, in reporting on the Pauper Laws of Massachusetts, wrote of providing for the poor by letting them out to the lowest bidder. He inserted in his report the following statement which illustrates this method of care:

> . . . the average expense of supporting adults and children is about one dollar and thirty cents per head per week; this we consider a large sum, but the poor being sometimes boarded with those who are in want themselves, it is not lost to the town (Massachusetts, General Court, Committee on Pauper Laws, Report, 1821).

In the early part of the 19th Century there was a trend towards caring for the poor in almshouses, particularly in large cities. These institutions were generally overcrowded, poorly ventilated hovels, containing the human driftwood of the time, unsegregated as to sex or physical condition. They were crowded with the mentally ill, the sick of all kinds, the aged, and children. Medical care, if available at all, was available on an emergency basis. The food was meager and the clothing was inadequate.

From 1837 to 1843 the United States was in a severe economic depression. During this period there was extreme suffering. Horace Greeley wrote in the "New Yorker," on January 20, 1838, that approximately one-third of the 200,000 wage earners in New York City were unemployed. In speaking of their plight he wrote:

> Some of these subsist on the scanty earnings of former days, some are aided by relatives or personal friends, and some manage to avoid starvation with the few

shillings which partial and precarious employment or still more uncertain beggary afford them; but there are still thousands . . . who are in utter and hopeless distress, with no means of surviving the winter but those afforded by the charity of their fellow citizens.

It was in this period, following a meeting of 5000 indigent persons who listened to inciting speeches, that the "flour riots" broke out, in which hungry people broke into flour storage facilities in New York. This added confirmation to the popular belief that the poor were also criminal.

"Unbending harshness" best described the criminal code of that time. There was no "individualized justice" as we know it today. Extenuating circumstances rarely were considered by the Courts. The concept of punishment as a deterrent to crime gave birth to the Pennsylvania and Auburn Systems of Prisons. Under the former, prisoners were separately confined throughout their term, while under the Auburn System complete solitary was had during the night and silence during the day. The failure of these systems later brought penal reforms.

The Individual Recognized

Our present enlightened attitude towards social problems developed slowly. Along the road there were valiant pioneers, with Joseph Smith in the vanguard. His teachings on this subject were, in reality, refinements and specific applications of the Gospel Plan. Because of their focus on the individual and his spiritual, physical, social, and economic betterment, they stand out as an early unequivocal step in the development of programs and philosophy of human betterment. In 1842 John Augustus (1784-1859), a Boston shoemaker, was just beginning his work of reforming convicted criminals. After observing the futility of fines and imprisonment in reformation, he asked and was given the opportunity of working personally with those who were considered hopeless. His success in the middle of the 19th Century founded the professional service of Probation. In New York in 1843, the Association for Improving the Condition of the Poor was organized to urge relief on a personal basis with emphasis on moral rather than material aid. The contributions of Jane Addams (1860-1935) and Mary Richmond (1861-1928) will not soon be forgotten. Jane Addams will be rembered as the founder of "Hull House." She was a crusader, a philosopher who had as her objective a better life for all people everywhere. Mary Richmond was a technician, the pioneer in bringing together a body of principles for use by professional social workers. Each of these contributions brought to light the favorable potentialities of the individual. The work of each of these pioneers, Joseph Smith, Jane Addams, John Augustus, and Mary Richmond, was characterized by the following: (1) an awareness of the existence of unsavory conditions; (2) a determination to correct; and (3) sufficient initiative to take the necessary corrective measures. Herein lies a "key" to social progress.

The Prophet's Teachings

The concluding statement of the Prophet Joseph after he turned the key at the organization of Relief Society was:

. . . this is the beginning of better days to the poor and needy, who shall be made to rejoice and pour forth blessings on your heads (*D. H. C.* IV, page 607).

In giving a general direction to the women of the Relief Society, the Prophet made this statement:

Said Jesus, "Ye shall do the work which ye see me do." These are the grand keywords for the society to act upon (*D. H. C.* V, page 20).

Nowhere could be found a better foundation for this work than in the teachings of Jesus. The forgiving, understanding attitude of Christ, and the lessons he taught, by parables and by his actions, provide a philosophy of dealing with others, unparalleled in history. Its effectiveness has been shown time and again.

The objectives of the Relief Society, as previously discussed, made it clear that service to the unfortunate is of major importance to the organization. In one of his talks to the Relief Society, Joseph Smith laid down a fundamental axiom:

The best measure or principle to bring the poor to repentance is to administer to their wants. The Ladies' Relief Society is not only to relieve the poor, but to save souls (*Ibid.*, V, pages 24-25).

This admonition implies more than a concern for the physical wants — it suggests a higher objective, that of individual salvation. We lift the soul of man by administering to his wants, material and spiritual. The first step is that of meeting the basic needs of food, clothing, and shelter. This is seen as a simple process, but an important one. The way these needs are met often determines whether or not further needs can be met. Some persons in need are difficult to find. They are often too proud, or too ashamed, to admit a need. Consequently, the objective of the Relief Society in "searching after objects of charity and in administering to their wants" becomes meaningful. In this connection an excerpt from the Handbook of the Relief Society, will be of interest:

At the second meeting of the Society, on March 24, 1842, the President, Emma Smith, suggested the propriety of appointing persons who might wait upon the poor. No action in the matter was taken, however, until the next year, cases of need meanwhile being reported by anyone discovering them. On July 28, 1843, a committee of sixteen was appointed "to search out the poor and suffering, to call upon the rich for aid, and thus, as far as possible, relieve the wants of all." They were told that the spirit of the Lord would bless them in their labors and stimulate the hearts of the well-to-do (*Handbook of Relief Society* 1931, page 29).

Thus, the "Necessity Committee" became the forerunner of the visiting teachers. Visiting teachers, 60,639 of them, in 1954 made a total of 2,634,185 visits. It is important for them to continue to "search out the poor" so that needs may be met through the program of the Church. The Prophet observed at one meeting that the women had now been placed "in a situation in which you can act according to those sympathies which God has planted in your bosoms" (*D. H. C.* IV, page 605). These, he said, were feelings of charity and benevolence.

The Prophet taught that women must be merciful to one another and overlook small things. He spoke of being "armed with mercy" (*D. H. C.* V, page 19). On another occasion he put it this way:

As you increase in innocence and virtue,

as you increase in goodness, let your hearts expand, let them be enlarged towards others; you must be long-suffering, and bear with the faults and errors of mankind.

How precious are the souls of men! The female part of the community are apt to be contracted in their views. You must not be contracted, but you must be liberal in your feelings (*D. H. C.* IV, page 606).

The Prophet always stressed the importance of personal influence on others to deter wrongdoing. In one Relief Society meeting he said:

It is the object of this society to reform persons, not to take those that are corrupt and foster them in their wickedness; but if they repent, we are bound to take them, and by kindness sanctify and cleanse them from all unrighteousness by our influence in watching over them . . . . Nothing is so much calculated to lead people to forsake sin as to take them by the hand, and watch over them with tenderness. When persons manifest the least kindness and love to me, O what power it has over my mind, while the opposite course has a tendency to harrow up all the harsh feelings and depress the human mind (*D. H. C.* V, pp. 23-24).

Example of Service

Service to others, in the Prophet's life, was a daily reality. His mother describes one occasion in the spring of 1839:

As the season advanced, the brethren began to feel the effects of the hardships which they had endured, and also the unhealthiness of the climate in which we were then situated. They came down with the agues and bilious fevers to such an extent that there were whole families in which not one was able to help himself to a drink of cold water . . . . Joseph and Emma, seeing the distress, commenced taking the sick into their own house, with the view of taking care of them and making them more comfortable. This they continued to do until their house became so crowded that they were compelled to spread a tent for that part

Organ Books for Church and Home

AT THE CONSOLE—Felton	2.00
CHANCEL ECHOES—Felton	2.50
CHURCH MUSIC FOR THE SMALLEST ORGAN—Nevin	1.50
DEVOTIONAL ALBUM—Asper	2.50
LORENZ FAVORITE ORGAN VOLUNTARIES—Vols. 1, 2, 3..ea.	1.50
LORENZ ONE PAGE ORGAN VOLUNTARIES—Vols. 1, 2, 3..ea.	1.25
ORGAN CLASSICS AND TRANSCRIPTIONS	2.50
ORGAN IN THE CHURCH—Asper	2.75
ORGAN VOLUNTARIES—Vols. 1, 2—Schreiner ....ea.	3.50

Music Sent On Approval

Use this advertisement as your order blank

DAYNES MUSIC COMPANY
15 E. 1st South
Salt Lake City 11, Utah

Please send the music indicated above.

☐ On Approval ☐ Charge

☐ Money Enclosed

Name .....

Address .....

City & State .....

Daynes Music Company
15 E. 1st South
Salt Lake City
145 NORTH UNIVERSITY, PROVO • 2260 WASHINGTON BLVD., OGDEN

Santa Claus Sez—

"The
HAMMOND
ORGAN
(The Only ELECTRIC Organ)
WILL BE THE MOST THRILLING AND EXCITING GIFT THE FAMILY CAN RECEIVE."

Be sure to contact us NOW to insure Christmas delivery. Full particulars on request.

Seldon N. Heaps

GLEN BROS.
MUSIC CO.

SALT LAKE
OGDEN 74 S. Main PROVO
2546 Washington 57 No. University

TOURS

MEXICO

Leaves from Salt Lake City in January. Price is $325 all expense.

HAWAII

Leaves from Oakland in February. Travel will be by boat and plane. Price is $560 all expense.

TEMPLE TOURS

LOS ANGELES, MESA, MANTI, ST. GEORGE.

These temple tours leave every month from Salt Lake City, Utah.

Write or Phone:

MARGARET LUND TOURS

3021 South 23rd East
Salt Lake City, Utah
Phone: IN 6-2909

of the family who were still on their feet, in order to make room in the house for the sick (*History of Joseph Smith by His Mother Lucy Mack Smith*, page 304).

Teachings Applied

The teachings of the Prophet Joseph Smith created a surge of brotherly love and kindness that has characterized the Church and the Relief Society from that time to the present. The story of service within the Relief Society is a thrilling one. Each chapter has resulted from an application of the wise counsel of the first President of the Church. Instances of service to individuals are largely unwritten because of their personal nature. They are nonetheless a part of the Relief Society story. The women of the Church, through their organization, have constantly applied the teachings of the Prophet. At their first meeting they commenced to raise funds to care for the poor and to "search out objects of charity." They participated in disaster relief in San Francisco following the 1906 earthquake; famine relief to China in 1907; and during both world wars aided and assisted those needing their help. Since the establishment of the Church Welfare Plan they have continued their service by aiding the Priesthood in effectuating the purposes of the Church Welfare Plan. The leadership of the Relief Society has brought stimulation to the field of social services in nurse recruitment and training programs, the founding of hospitals, from its operation of the Relief Society Home, through the operation of the Social Service and Child Welfare Department. In addition to this they have encouraged social work education and training through

scholarships and loans to deserving students. (See *Centenary of Relief Society*, pp. 22, 27, 28, 30, 31, 41, 42, 45-49.)

Spiritual Development

The Church Welfare Program has provided Relief Society members with endless opportunities for service. This service can only be fully effective if the sisters go about their work with the approach suggested by the comments of President David O. McKay, made in General Conference on October 3, 1936. In speaking of the Church Welfare Program he said:

> The development of our spiritual nature should concern us most. Spirituality is the highest acquisition of the soul, the divine in man; "the supreme, crowning gift that makes him king of all created things." It is the consciousness of victory over self and of communion with the infinite. It is spirituality alone which really gives one the best in life (*107th Semi-Annual Conference, with Report of Discourses*, page 103).

Supplementary References

1. "Individual Welfare in a Time of Plenty" — Bishop Carl W. Buehner, *Relief Society Magazine*, January 1954, page 4.
2. "Charity — A Gem of Many Facets" — Velma N. Simonsen, *Relief Society Magazine*, October 1953, page 722.
3. "Be Ye an Example" — Velma N. Simonsen, *Relief Society Magazine*, November 1954, page 724.

Questions for Discussion

1. Contrast the Prophet's welfare philosophy with that of his day. How did he begin "better days for the poor"?
2. Who were some of the Prophet's contemporaries who made outstanding contributions to the field of social work? What characterized the work of all these pioneers?
3. What was the Prophet's greatest contribution to the philosophy of welfare work?

COSTUMES

We will be able to supply any of the costumes for Relief Society plays and pageants. Mail orders will be promptly filled.

American Flag

We are also the headquarters for the American Flag.

Please write or phone

THE SALT LAKE COSTUME COMPANY

248 South Main Street
Salt Lake City, Utah
Phone: EM 3-1031 or EM 3-9842

NETTING SUPPLIES

NEEDLES — PATTERNS
INSTRUCTION BOOKS
See
ARTCRAFT PRESS

Salt Lake City

It's awaiting You . . .

YES there is still a tremendous amount of outstanding instruction and use awaiting you in this and other copies of the *Relief Society Magazine.* Your editions may be handsomely bound at the West's finest bindery and printing plant for $2.50 cloth bound and $3.50 leather bound per volume plus postage for mail orders. All mail orders must be paid in advance. Follow these postage rates if you send your order by mail:

Distance from Salt Lake City, Utah	*Rate*
Up to 150 miles	.35
150 to 300 miles	.39
300 to 600 miles	.45
600 to 1000 miles	.54
1000 to 1400 miles	.64
1400 to 1800 miles	.76
Over 1800 miles	.87

Leave them at our conveniently located uptown office.

Deseret News Press

Phone EMpire 4-2581

31 Richards St. Salt Lake City 1, Utah

4. Discuss some of the contributions of the Relief Society in the field of social welfare since its organization.

5. What opportunities for welfare work are presented by the Church Welfare Program?

Octave

Dorothy J. Roberts

Oh how blessed to believe
Lambed among the fold,
Where the blood is surging
And the faith is gold.

Yet to search periphery
Of the darkened night,
Looking for the wandered,
Swings the shepherd's light.

To Each Relief Society Member:

I walked through your charming new Building
Enthralled at the beautiful sight
And thought, God has poured out his blessings
To you dear ones, his children of light.

Grace, charity, love and forgiveness
In each of your hearts he hath stored
And marked on the Books that you love Him
For "You worketh the work of the Lord."

Vida Fox Clawson

COMING TOURS

Azalea Spring Tour to the Sunny South and Cuba.

Historic Train This will include the pageant at the Hill Cumorah.

Hawaii This will be a lovely spring tour.

Write or Phone:

VIDA FOX CLAWSON

966 East South Temple
Salt Lake City, Utah
Phone: EM 4-2017

NEWEST LDS BOOKS FOR *Christmas Giving*

1. TEACHINGS OF THE NEW TESTAMENT

Dr. Lowell L. Bennion

This is a book which provokes thought and arouses enthusiasm for the teachings of Jesus Christ as found in the New Testament. In his inimitable way, Dr. Bennion has made an additional contribution to the Latter-day Saint concepts of our Lord and Savior. His analysis of Jesus' divine instructions and their application to the lives of people in modern times makes this book a MUST for Latter-day Saints and all others who would learn of the everlasting truths Jesus taught. **$3.50**

2. TEACHINGS OF THE DOCTRINE AND COVENANTS

William E. Berrett

Dr. Berrett's book provides stimulating reading on latter-day revelations contained in the Doctrine and Covenants. These revelations provide personal directives to members of the Church in their manner of living as well as providing the basis of Church government as restored in the Dispensation of the Fulness of Times. Since the Doctrine and Covenants is one of the standard works of the Church, Latter-day Saints should be eager to study what it contains. Teachings of the Doctrine and Covenants is a book that will point the way to a better understanding of the restored gospel. **$3.00**

3. DISCOURSES OF THE PROPHET JOSEPH SMITH

Compiled by Alma P. Burton

Discourses of the Prophet Joseph Smith proves itself a welcome source book which gives increased understanding of the Prophet. To read the Prophet's own words on the salient doctrines reveals the vigor of his personality as well as the strength of his character. This book fills a long-felt need to learn more from the Prophet's own words what he thought and felt about the principles that had been revealed to him. The straightforwardness of his style of writing affords delight in reading his material. What is included in this book enhances the revelations recorded in the Doctrine and Covenants. **$3.00**

OFFICIAL PUBLISHERS TO THE LDS CHURCH

Deseret Book Company
44 East South Temple
Salt Lake City, Utah

Gentlemen: Enclosed you will find
( ) check ( ) money order
( ) charge to my account the following amount: $.....
for the encircled (numbered) books:

1 2 3

Name .....

Address .....

City..... Zone.... State.....

Residents of Utah include 2% sales tax.

Lord, We Dedicate This House to Thee

DEDICATION HYMN

Words—Alberta H. Christensen
Music—Florence J. Madsen
Members, General Board of Relief Society

With contrite hearts, Almighty Lord,
We sing thy praise with one accord,
And dedicate this house to thee,
An offering in humility.
O may thy benediction fall
In kind protection over all
Who faithfully thy words proclaim
Through service, rendered in thy name.

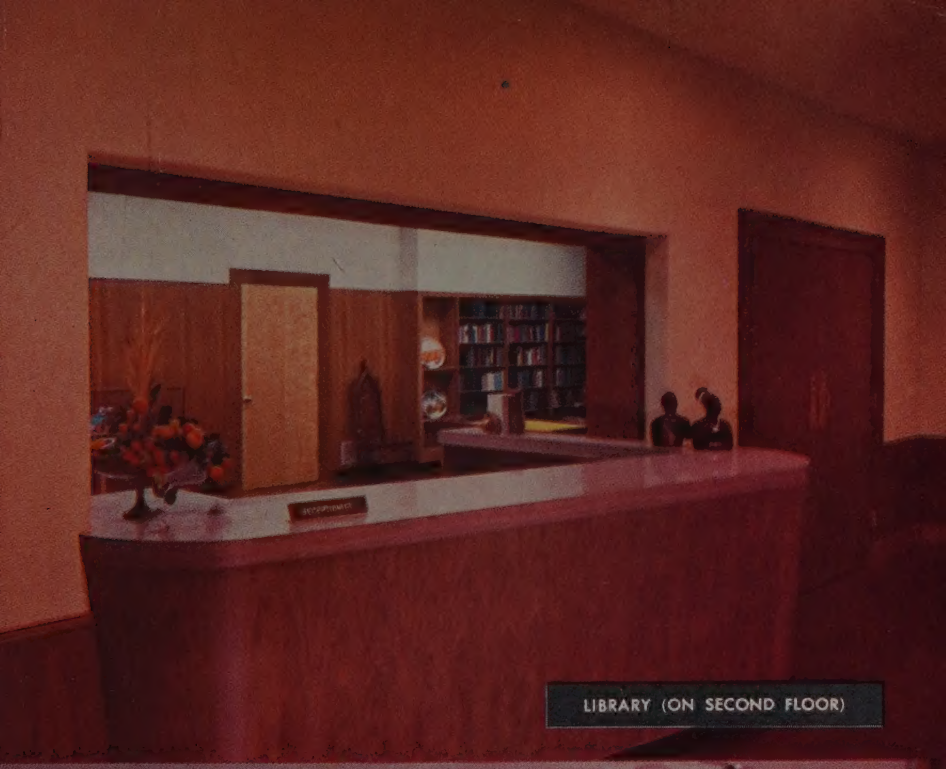
Choral Reader:

May harmony and peace abide within this house; peace through understanding; harmony through unity of purpose. It is a testament to our faith in thee, witnessing the devotion of this great sisterhood. Willing hands have brought to fulfillment this cherished dream.

We shall remember, Lord, and ever keep thy great commandment, "Feed my sheep." The labors of our hands will bless the widow and the motherless, and we will take thy healing words to comfort those who grieve.

Father in heaven, Lord of the earth—May this house forever be an avenue of light from thee; that through its open doors shall flow truths of thy gospel — to strengthen faith, inspire to righteous living, to enlarge our compassion, one for another. O may this house forever be an avenue of light from thee!

O may this house forever be
A pathway, Lord, of light from thee,
That all—all who enter in shall know
From whence all light and goodness flow.
As we more lofty heights attain
May thine approving love sustain.
And faithfully thy words we shall proclaim
Through service, rendered in thy name.



LIBRARY (ON SECOND FLOOR)

ASSEMBLY AND BANQUET ROOM (ON THIRD FLOOR)

Candy canes for the tree and "fillers" for the stockings . . .
fruit cakes and cookies for drop-in visitors . . . rich plum
puddings or mince pies to top off the Christmas dinner . . .
for these and other holiday sweet treats, you'll want to stock
up now on the complete U and I Sugar family:
powdered, brown, fine granulated, and superfine dessert.

UTAH-IDAHO SUGAR COMPANY